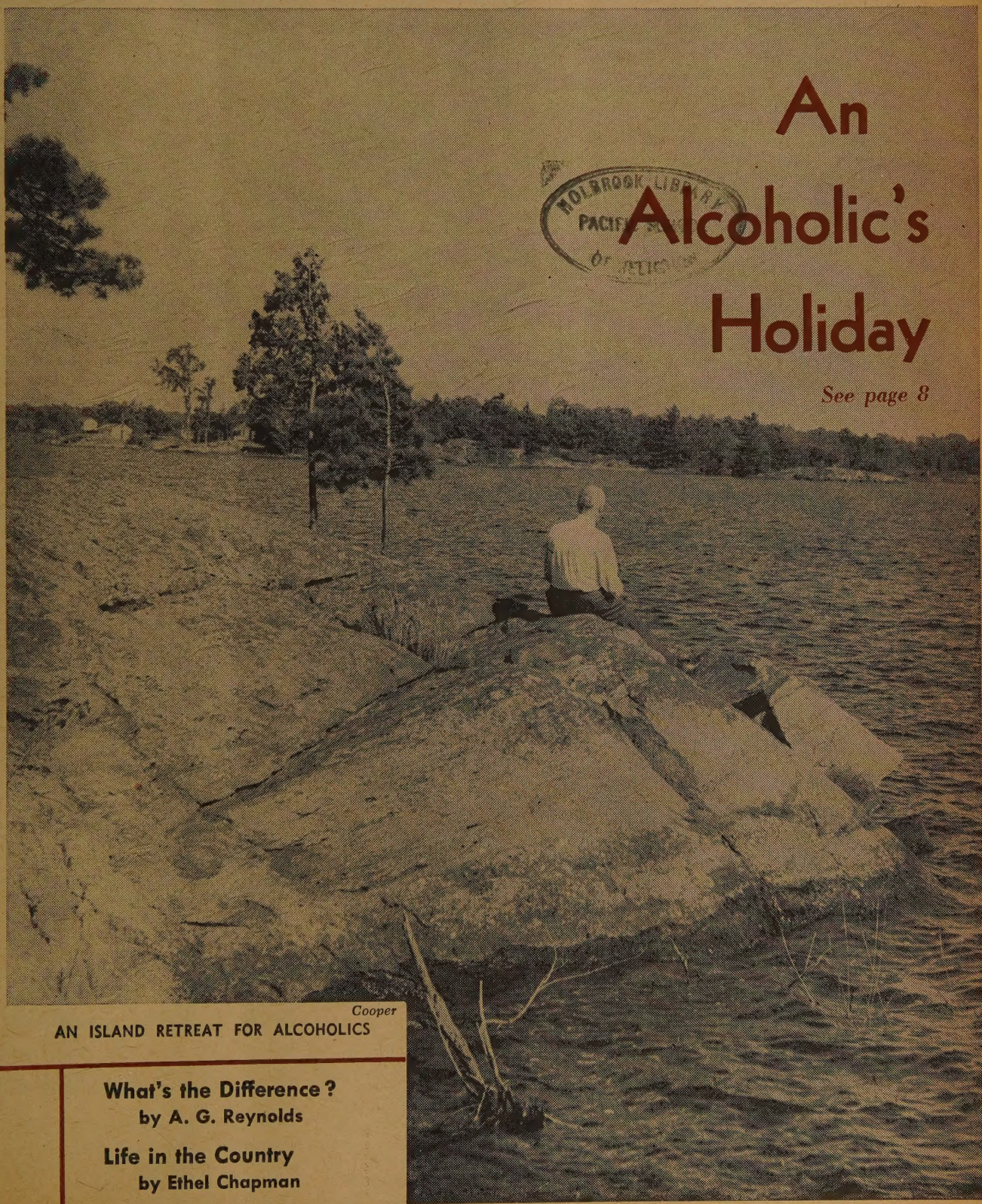
THE UNITED CHURCH

JULY, 1957

OBSERVER



An Alcoholic's Holiday

See page 8

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Cooper

AN ISLAND RETREAT FOR ALCOHOLICS

What's the Difference?
by A. G. Reynolds

Life in the Country
by Ethel Chapman

Letters

Answer Evades Issue

Dear Sir: Your Question Box answer "We assume that most persons in the United Church do," to the question "Does the United Church believe in the physical resurrection of Jesus?" seems to evade the issue. I think the inquirer wanted some official word rather than what the majority of people would believe. . .

. . . I feel that people are wanting to know the right interpretation of religious ideas so they'll have better understanding.

Madison, N.J. (Rev.) Theo. Crozier.

Platts Scores Again

Dear Sir: I suggest that you give each of the Toronto dailies a copy of the June 1st issue of THE OBSERVER containing Maurice Platts' article "Why I Came to Canada." It is worthy of being printed for public consumption to replace the sarcastic controversial "Letters to the Editor" page where so often one European nationalist insults another.

Vineland, Ont. S. C. Gayman.

Someone to Help

Dear Sir: Some time ago we indicated that we were willing to receive requests from those who desired prayer on their behalf or for their friends. We have recently received two encouraging replies from people for whom we have prayed. We feel that this is a worthwhile effort. Perhaps there is a prayer cell or an AOTS group who might take on the job of receiving letters from people desiring prayer help and act as a clearing house for the requests. We would be pleased to take one or two requests at a time, but we cannot do justice to more than that. Surely there must be many other groups who would be willing to give prayer time for someone in need if there was a central clearing house where all in need could write.

Mattawa, Ont. Roger David Lenney.

For Your Enemies

Dear Sir: Why don't we ever hear our ministers pray for those great and powerful men we call "our enemies"? Sunday after Sunday they pray for "those in authority over us, that they may be given vision and strength to combat the evils of this generation."

I'd like to know that every Sunday every minister, leading the prayers of his congregation, was praying, in love, "O God, direct and bless the lives and minds and hearts of those great men of another land and tongue who we believe to be our enemies, those men in whose hands lies the peace of our world. Give them, in what we believe to be their misguidedness, a dimming of the lust for power, a new and deep and real understanding of world friendship and brotherly love, and a true sweetening of soul. Amen."

Arvida, P.Q. James T. Springford.

"We go to the Gospel Hall in the summer . . it's air-conditioned you know!"

The Truth About C.C.F.

Dear Sir: I believe there is no doubt about the sincerity of your correspondent, A. George Osborne of Dorval, Que., but he is absolutely wrong about the C.C.F. philosophy.

Many ministers of the gospel have entered politics on the side of the C.C.F. because of its fair and impartial policy and desire to give opportunity to all, regardless of race, colour or creed. The basic philosophy of the C.C.F. is quite the opposite of militant socialism.

Nothing could be further from the truth than the statement that the C.C.F. proposes to socialize all industry and regiment society. This charge is continually being made by our political opponents because it seems to be their best bet. Of course, we in Saskatchewan have no excuse for believing it for we have a good provincial government.

The articles by other political leaders were well written and stated their various policies clearly and without prejudice.

I believe each leader wrote the "stark truth" about his party as he sees it, and each contribution was suitable for a church paper. Not one of them was "fuzzy" as the Quebec writer claimed.

Saskatchewan. C.C.F.er.

Preachers at H.Q.

Dear Sir: Having read your editorial "Too Many Preachers at H.Q.," I am still of the same mind as your correspondent, M. D. Garvey. He has stated the views held by myself, and, I feel sure, by many others. Your editorial is a very weak answer, as for example, your reference to the Board of Christian Education. I am convinced there are many well-equipped laymen who could give just as good service . . . As Mr. Garvey points out, "there is a shortage of trained ordained ministers throughout the land. It is so critical that laymen have been asked to assume the pastorate in rural and remote areas." But there are pastoral duties that these men are not permitted to undertake.

Winnipeg, Man. Alex Officer.

The Layman's Place

Dear Sir: Much has been said about the shortage of ministers in our Church and everyone has some theory about the reasons for it and remedies that should be applied. One thing is certain—not much improvement is in sight for the immediate future. Add to that the fact that some areas suffer much more than others and you have very bad local situations developing. I would suggest that we have not yet scraped the bottom of the barrel with regard to the use of laymen. We have many older men with well-developed speaking ability who ought to be encouraged to consecrate their remaining years of life to full-time work. Hope we can get more of them out this way.

Eston, Sask. Herbert S. Blezard.

Differs With Columnist

Dear Sir: Will you permit a slightly different emphasis re "Getting Little Nellie Done" by J. A. Davidson in the May 15th issue?

In 35 years' experience in country and city churches, I have rarely found young parents minimizing the significance of baptism. I have found them willing and even anxious to receive any help obtainable

for the spiritual nourishment of their children.

Their coming to us presents us with a fine opportunity. In some cases in a city pastorate this is how we "discover" them. They have probably been members elsewhere and some of them have possibly been away from the Church for some years. But the Lord has given them a child and they want the child baptized. What if they do *not* fully understand? They know that baptism is a sacrament of the Church, and the fact that they ask for it means they are ready to be instructed as to its deeper meaning. If they leave after the service with no deeper knowledge than that "Nellie is now done," the minister and the Church must carry the major part of the blame!

I suspect that some young couples are "put off" by the aloofness and "stuffiness" they sometimes encounter when they ask for baptism. In these days when most young people are "on the move" is it necessary to insist that at least one parent must be a member of the Church? Let ministers become less interested in "the rule book" and more genuinely interested in these fine young parents and their future association with the Church! . . .

Quebec, City, P.Q. John MacKay.

Agrees With Columnist

Dear Sir: Since my ordination in 1953, nothing has caused me greater frustration and uneasiness than the Sacrament of Infant Baptism. Therefore I have appreciated very much the article by J. A. Davidson, "Getting Little Nellie Done." These things have needed saying for a long time.

I agree wholeheartedly with the author that the Church has been at fault. I believe that the negligence of the Church has amounted to downright deception of our people. The most common answer to my question, "Why do you want your child baptized?" has been, "I don't know." The baptizing of the children of non-churchgoers has aided and abetted the disrepute into which the sacrament has fallen. Indeed this practice has so sickened some sincere Christians that they find it difficult to accept baptism for their children when such a large number of people have, by their failure to observe baptismal vows, made the sacrament of non-effect—a mere "Vain tradition." The minister surely finds it embarrassing when, in the company of his faithful flock, he says, with tongue in cheek, "We receive this child into the congregation of Christ's flock. . . ." All the while remembering that this family has not been to church since the last baptism in the family.

But what is the poor minister to do? If he has faithfully explained the sacrament to the parents and they signify their faith, is the pastor to deny blatantly the existence of real faith? No! He hopes that this time the baptism will "take" . . . but, too often, it does not.

It is my earnest hope that our ministry will press home the claims of Christ to those parents who seek baptism for their children. I am sure that most of our people are unaware of the minister's troubled conscience over this matter . . .

Climax, Sask. W. D. Ashwin.

Another Mission

Dear Sir: In January, 1956, the students of the United, Diocesan and Presbyterian Theological Colleges, all in Montreal, held an evangelistic mission at Brockville, Ont. It was generally felt that the "Mission of the Seventy" resulted in the furtherance of God's work in the community and among the students.

The students of these three colleges are considering the possibility of a similar mission next January, in a community in Quebec or Ontario.

The purposes of the mission are basically: that the students work alongside Christians in the community visited to present men and women with the challenge of the Gospel; that Christians should gain a new vision of their opportunity and responsibility among God's people; that Christians of all denominations may realize our unity in Christ and share together in His work.

The mission, of eight to ten days, would include: Prayer meetings, church services, mission services, institutional visits, organized visits to homes, clubs and societies; students to live in private homes; adequate preparation, publicity and home canvass prior to mission; prayer for the mission by students and congregations concerned; carefully-planned follow-up.

We would be pleased to receive inquiries from any community interested in accepting this challenge.

37 Swallow Ave., Strathmore,
Montreal 33, Que. Murray C. Magor.

WHO AM I?

A CHRISTIAN by courtesy, the courtesy of my parents, of the church where I grew up, and of the environment of my childhood. Of course I am a church member; I fill the corner of a church pew every Sunday morning, from September to June inclusive; I sing the hymns I know; I bend devoutly in prayer, and no one would be more surprised than I, if some of the prayers were granted. During the sermon I plan my week's work, and so whether the sermon is the sacrament of the "breaking of the Word of God" or a good "adolescent effort" I wouldn't know. I suspect it is the latter, but since I demand so much of my minister's time and energy at church meetings, etc., and since I make no demands upon his spiritual gifts, I cannot blame him for the kind of sermons that he preaches.

I am a "good" person. I have kept all the commandments from my youth up . . . with very occasional lapses when circumstances proved too much for me; and of those I am heartily ashamed; also surprised; they were so far beneath my idea of myself. I am a law-abiding citizen, except when it comes to speeding. I am a generous giver to causes which appeal to me. I am kind, considerate, and responsible in my home relationships, and do my best for my family and my friends. I am a pleasant neighbour who can be counted upon to help in an emergency. I am conscientious about my work, and give good value. The city in which I live would not be so comfortable a place for the other citizens if I were not among its inhabitants. I am no trouble maker and I accept the values and standards of my generation without weighing them. (The Germans did the same just before the Hitler regime? But Canadians are different.)

I sit on the board of a welfare institution which is under the jurisdiction of the church. If its standards are below those of a similar secular organization I am not aware of it; besides it can't be helped. "We just haven't the money." The boys' camp I sponsor is not too particular about health and safety precautions but I am certain the religious training is good. The Sunday School in my church is a Victorian hang-over and the teaching would not be tolerated by any day school inspector, but the intentions are excellent. I have shocked intelligent, thinking, honest folk out of the church by my lack of seriousness in regard to religion and my inertia about public affairs and international problems. But after all what can I, one individual, do? I do not know how my "veneer" will wear against the blows of illness, failure, poverty, loneliness, or other evils which may come my way in time. It has been a comfortable life so far; I can only hope for the best.

I have never journeyed into a far country and spent all my livelihood in riotous living. All that my Father has is mine, and I have never asked Him for power, courage, love . . . which is my rightful heritage.

Father, forgive me, wretched man that I am. For my sins are grievous unto me, and overwhelm me. If I had only come to my senses Thou and I might have "turned the world upside down."

—Anonymous

Devotions By PETER GORDON WHITE

Facing the Storm

IT takes a Highland shepherd to tell off a prime minister of Great Britain.

Gladstone was on a holiday in Scotland, walking along a country lane, when a storm came up. The snow began to fall and the wind howled. As he walked along he noticed the sheep coming up out of the hollows and from underneath the trees, going out to stand on the bare hillside facing the storm.

A little later he met the old shepherd and said to him, "Sheep are foolish animals. Here is a storm pending and instead of remaining in shelter they are courting the fury of the blast. If I were a sheep, I should remain in the hollow."

The shepherd replied, "Sair, if ye were a sheep, ye'd have mair sense."

He pointed out that down in the hollows the drifts came, and death. Instinctively the sheep knew that their only safety was on the hills, facing the storm.

Purpose

ANOTHER batch of graduates — high school and college—have stepped out into occupations and vocations.

Much of the useful advice that has been given them could be boiled down to this: find something useful to do, for the sake of your own soul, find something useful to do.

Dostoevsky enforces this thought with some sombre ones of his own: "If it were desired to reduce a man to nothing, to punish him atrociously, to crush him in such a manner that even the most hardened criminal would tremble before such punishment, it would be necessary only to give his work a character of complete uselessness."

The Stranger

ABOUT the beginning of the year 1646, as I was going to Coventry, and approaching towards the gate, a consideration arose in me, how it was said, that "all Christians are believers, both Protestants and Papists"; and the Lord opened to me that, if all were believers, then they were all born of God, and passed from death to life; and that none were true believers but such; and though others said they were believers, yet they were not. At another time, as I was walking in a field on a first-day morning, the Lord opened unto me, "that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ. . . . But my relations were much troubled, that I would not go with them to hear the priest; for I would get into the orchard, or the fields, with my Bible, by myself. I asked them, did not the apostle say to believers, that "they needed no man to teach them, but as the anointing teacheth them"? And though they knew this was Scripture, and that it was true, yet they were grieved because I could not be subject in this matter, to go to hear the priest with them. I saw that to be a true believer was another thing than they looked upon it to be. . . . So neither them, nor any of the Dissenting people, could I join with, but was a stranger to all, relying wholly upon the Lord Jesus Christ. —*George Fox*

They Were Aware

MANY people who have the opportunity to study widely are impressed by the magnificence of human achievement in the realms of philosophy. William Temple, one of the great preachers, was so impressed. He can remember asking his father if Plato was not as truly inspired as Isaiah. His father gave a very interesting answer:

"Yes, but Plato did not know he was inspired, and Isaiah did."

This comment does seem to underline yet another peculiar fact about the people known as Israel. This nation, through its spokesmen, and as recorded in its religious history, seemed to be aware that God cared for the nation. More than that, however, and more important, they seemed to be aware that God cared not only for this particular nation, but that the kind of God who cared for them was not their God only.

At its best, Israel was aware that it was in the hands of the God of all the earth.

Beauty With Scars

FIVE thousand followed him for fish and loaves,
But only twelve when he broke beauty's bread;
So is it still when a free spirit roves
Over the earth wherever he may tread.
How many blindly worship him who sought
Only for truth and loveliness, who broke
The unjust usages of time, and thought
The rebel thought in him until it spoke!
Yet they who dare a lonely fate—how few
In some Gethsemane beneath the stars,
While the five thousand seek a cushioned pew
And ask for ease, not beauty with its scars!
O You who loved the lilies and the sea,
They have their creed, and You your Calvary. —*Hugh Robert Orr*

Bequests

IF mixed metaphors don't bother you, this anonymous magazine quotation is worth a passing thought: "There are only two lasting bequests we can hope to give our children. One of these is roots; the other, wings."

Bible Readings

IT is interesting to have a Christian scholar like James H. Nichols suggest that the Bible is not necessarily the primary means by which men are first brought to the gospel.

"On the contrary," he says, "the Reformers emphasized that men first find the gospel in the living tradition of the church, in the lives of believing parents or friends. And only so are men brought to understand the Bible, through the living fellowship and in it."

Familiarity with the Bible, and a conviction about the word of God as contained in the Bible, is one of the distinguishing marks of the Christian. Here are your Home Daily Bible Readings for July:

Miriam, a Leader in Israel.
Numbers 12; 20: 1; 26: 59

July 1. Oppression in Israel.....Exodus 1: 8-14
July 2. A Liberator is Born.....Exodus 2: 1-10
July 3. Israel Delivered.....Exodus 12: 29-36
July 4. God Leads Israel.....Exodus 13: 17-22
July 5. The Song of Moses.....Exodus 15: 1-13
July 6. Miriam, the Prophetess....Exodus 15: 20, 21
July 7. A Psalm of Thanksgiving....Psalm 9: 1-10

Jetho, a Practical Counsellor.
Exodus 2: 15b-22; 4: 18-20; 18: 1-27

July 8. Moses Keeps Jethro's Sheep..Exodus 3: 1-6
July 9. Moses Returns to Egypt....Exodus 4: 18-23
July 10. Jethro Visits Moses.....Exodus 18: 1-12
July 11. Jethro's Counsel.....Exodus 18: 13-24
July 12. Dividing Responsibilities.....Acts 6: 1-6
July 13. A Cry unto God.....Psalm 71: 1-5
July 14. The Mercy of the Lord....Psalm 106: 1-10

Caleb, a Man of Faith and Courage.
Numbers 13; 14: 1-10; 30; 38; Joshua 14: 6-15; 15: 13-19; Judges 1: 14, 15

July 15. Caleb's Courage.....Numbers 14: 5-9
July 16. Faithfulness Rewarded.....Joshua 14: 6-15
July 17. Caleb Takes the Land....Joshua 15: 13-19
July 18. The Tabernacle Set Up.....Joshua 18: 1-7
July 19. Cities of Refuge.....Joshua 20: 1-9
July 20. Joshua Speaks to Israel....Joshua 23: 1-11
July 21. Reward of the Righteous....Psalm 15: 1-5

Gideon, Foe of Paganism. Judges 6: 1—8: 28

July 22. Enemies Oppress Israel.....Judges 6: 1-10
July 23. The Call of Gideon.....Judges 6: 11-24
July 24. The Faithfulness of Gideon .....Judges 6: 25-32
July 25. Gideon's Request..... Judges 6: 33-40
July 26. Gideon and the Three Hundred .....Judges 7: 1-8
July 27. Victory Through Obedience .....Judges 7: 19-23
July 28. Fearless Faith.....Psalm 27: 1-6

Ruth, a Foreigner Who Won Her Way. Ruth

July 29. Back to Canaan.....Ruth 1: 1-10
July 30. Ruth and Naomi.....Ruth 1: 14-22
July 31. Gleaning in the Field.....Ruth 2: 1-13

Prayer for Dominion Day

ALMIGHTY GOD, we give Thee thanks for our common heritage as a people; for traditions of religion and loyalty, of liberty and toleration; for all who have, in high or in lowly places, uplifted, enriched and strengthened our national life.

Give to those who are entrusted with power to direct men's lives and energies, to govern and control, to maintain freedom and deal justice, the strength and wisdom that they need.

And not only do we pray for leadership but that in the whole body of the people there may be a rising tide of unselfish good-will and loyal co-operation, of energy and hopefulness and patience. Lead us to fix our highest expectation not on the attainment of human plans, but on the disclosure of Thy Divine purpose, and the victory of Thy perfect will, through Jesus Christ, our Lord. Amen.

—*R. W. Stewart*

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OBSERVER

JULY, 1957

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Editor:
A. C. Forrest

Assistant to Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Circulation and Advertising Manager:
Wm. J. Bradshaw

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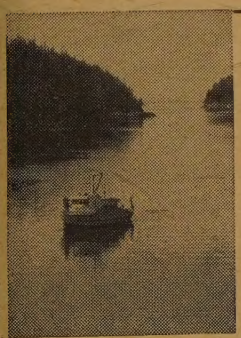


Arrival of the "Robert C. Scott"

IN THE NEXT ISSUE

Skipper in God's Navy
By A. C. FORREST

The Shakespearean Festival
By E. L. HOMEWOOD

Observations

HE'S A GREAT ENIGMA to many Scots, but Sir George MacLeod, whom some Presbyterians would have liked to expel a few years ago is now the Moderator of the Church of Scotland. He is the leader of the Iona Community, insisting on ministers getting their hands dirty with manual work, yet he is an aristocrat, and looks and acts like one, too. He doesn't use his title himself we are told, but the newspapers see that it gets used.

* * * * *

● HE WAS A MILITARY MAN, and has won great honours for distinguished service in the first war, yet he is a pacifist. He might be expected to keep detached from politics but he urges his people to get involved, right down in the dirt at the precinct level. He supports Labour.

* * * * *

● WE HEARD HIM PREACH in St. Giles', Edinburgh, recently. It was a great sermon, and he lashed out with, "You who will not sully your hands with realistic politics." Once, the story goes, he was discovered cleaning the toilets at Iona, and asked why he did that. "To keep me from preaching sentimental sermons on the dignity of toil," he replied.

* * * * *

● WHEN BILLY GRAHAM was invited to Scotland, Sir George opposed it. It was quite a backstage row, but Graham was very successful. And he told us that Dr. MacLeod and he became good friends, and the newspapermen were invited in to see them shake hands. But the courageous Scot is still distrustful of evangelism. "Let evangelism beware," he said in the same sermon. "Men and women are not saved by the drop of a handkerchief." He may have been softened a little, but he wasn't won by the American Evangelist.

* * * * *

● THE REV. TOM ALLAN who led the Tell-Scotland movement is an evangelist, settled down now in the old St. George's Tron Church where he seems to be doing a magnificent work in parish evangelism. He is coming to Hamilton for a Mission next winter, and we will write more of him and his work.

* * * * *

● SEEMS UNUSUAL but maybe truly Scottish that these two men, poles apart in some ways, but warm friends personally, should emerge as two of the leaders of the Scottish Church. One thing we noted in both St. Giles' and St. George's, was a warm invitation to the open communion. St. Giles' is a magnificent old Cathedral, taken over from the Roman Catholic Church four hundred years ago. Its service is high, and formal. St. George's is an old Parish Church, informal, relaxed. In both places the same Sunday we heard the words, "All who love the Lord Jesus Christ, regardless of the branch of the Christian Church from which they come, are invited to His Table."

* * * * *

● IT'S MORE BY COINCIDENCE than design, but Mr. Forrest's Observations of Scottish Church life complement one of the feature articles in this issue. Writing about Sir George MacLeod, he comments that the new Church of Scotland Moderator is leader of the Iona Community. On page 11, the Rev. R. E. Osborne tells about his pilgrimage to Iona while doing post-graduate studies at the University of Edinburgh.

* * * * *

● THE CHINESE LANGUAGE being what it is, *What's the Difference?* came out a little different when it was published in Hong Kong by the Council for Christian Literature for Overseas Chinese. According to our interpreter, the title reads *Church of Christ and the Roman Catholic Church Beliefs Compared.* First release of the book in Canada three years ago made headlines right across the country, causing a great deal of embarrassment, sharp statements by Roman Catholic prelates, and some investigations. The Rev. Arthur Reynolds, D.D., minister at Elmvale, Ontario, and author of the book, tells something about the contents and the reasons for writing it on pages 14 and 15 of this issue.

* * * * *

● THERE ARE BIG DOINGS in Stratford, Ont., the quiet little city on the Avon River. The fifth season of the Shakespearean Festival opens there July 1st, and during the next few weeks homes will be opened to thousands of visitors. A former soloist in one of the city's United Churches will be returning as guest artist for the Festival's music programme. You'll read about him, and about the opening of the new permanent theatre, in the August issue. ●

Editorial

Not So Fantastic

A READER enquires whether the "Editorial Fantasy" about Mrs. Smith was really a fantasy or a fact. She wanted to know if congregations really had introduced a system whereby a budget is provided a minister's wife to keep the parsonage or manse ship-shape. She thought it was a good idea and wanted to get it introduced in her local church right away.

While response from Woman's Associations to this suggestion has been somewhat less than breath-taking, the preachers' wives have been voicing their approval. And we are learning that some of the things we indicated were now out-of-date still prevail in the more backward parts of the country — including the posh churches of some of the finest residential areas of our Eastern cities.

We have heard of one minister's wife—a graduate in household economics — whose suggestion of a certain type of wall-paper was repudiated by the parsonage committee, and another (to the wife an obnoxious shade and pattern) was plastered on the walls. It's pleasant thoughts she has of her committee every morning when she wakes and every night when she retires.

While we discover that great advances are being made there are also some most inefficient customs being preserved.

Our contention—far from fantastic—is this. Hearts are still being broken and bitterness nurtured in too many churches because of officious and inefficient parsonage committees. While these may be in a minority they create objections to the whole system and cast reflection on the thousands of good women who try hard to do a good job as outlined by the Dominion Council of the Woman's Association.

One minister recently left the pastorate to go into another phase of church work where he secured his own home with the comment that his wife had had to put up with so much they'd live in a rented shack and furnish it with apple-boxes before he'd let her suffer the indignities of another parsonage committee.

If a minister's wife can be trusted with teaching Sunday School, helping in the C.G.I.T., leading in prayer at the W.M.S. meeting, rearing her own children, helping her husband in the most exacting and responsible of all tasks, she can be trusted with an annual allowance of a few hundred dollars to keep her temporary home in order. If, as will happen in a few cases, her taste is poor, and her housekeeping methods abominable, and she picks the wrong shade of drapes, or paints the kitchen purple, after all it's only a house. She's a person, and the members of her family are human; they'll probably be content with the wrong colour anyway, if mother chose it.

The Woman's Associations should abandon their outmoded system and introduce an annual budget to be used at the discretion of the minister's wife. And furthermore she should be treated as if she were going to stay in the manse until the end of her days.

NEW MISSIONARIES

THE two Mission Boards, Home and Overseas, are to be congratulated on the quality of their recruits this year. Personnel for the home missions hospitals can be a problem. This month five well-trained young doctors go out to serve the church in remote communities. Without any doubt medical missionaries are among the valued servants of the church, and it's a good thing to get five such good ones.

A glance over the qualifications of the young people heading for the overseas mission fields indicates that there, too, the United Church has found some of the best. Not only the men, but their wives, too. For example, one of them, Mrs. Walton Tonge, who will be crossing the Pacific shortly with three small children and a new baby, was born in China, the daughter of the Rev. and Mrs. John Kitchen; she received part of her education at Chengtu, is a B.Sc. from the University of Saskatchewan and a Reg. N. from City Hospital, Saskatoon.

We could go on indicating the long years of preparation, listing the degrees and post-graduate degrees, and telling of the Christian faith and devotion and of years of fine service in the Church in Canada and elsewhere. We have only one regret, that there aren't many more of them. But we may be proud of the ten young persons who are going; they will represent and serve the Church of Christ well, and we will hear much of them in the years ahead.

EDITORIAL NOTES

IN a final speech to the national Committee of the Missionary and Maintenance Department, Dr. George Williams spoke of the changes which had been taking place in the church since the days he first served as a missionary in Formosa. An important one was the improvement in the homes of ministers. He told of nights when he had nearly frozen in unheated manse rooms, and added, "One of the reasons our missionary givings are going up is that ministers are being better looked after by their congregations. They are happier now. And being happier they work hard to secure support for the Church's work."

CHURCH people may be more trusting than others; at least many of them are trusting enough to send money through the mails. And our observation is that many of them lose it. It is embarrassing to them and to the persons who are supposed to receive it. It should not be done. At the same time THE OBSERVER was grateful for anonymous donations which came to this office recently. They will be used to supply free subscriptions to persons who otherwise would go without.

An Editorial Chorus

MAKE A TIMID HUMMING UNTO THE LORD

THE heaviest and most sustained correspondence to THE OBSERVER in recent months has been on the subject of the hymns we sing; and why don't we sing them better?

It would seem from comment, plus observations, that where the music is of a high level technically, the congregation doesn't respond very well. And where it is of the "Roll is called up yonder" variety the response is enthusiastic.

When you go into a lovely church where the service is dignified and the well-disciplined choir sings its correct and proper anthem in the approved style of the best Conservatories, and the hymns are of the "Praise my Soul the King of Heaven" kind, it may be noted that the congregation is not only subdued, it is even inhibited. Many just stand there, without even pretending to try.

Put the same people down in the basement for an after-service fireside, and ask for a favourite hymn and it will be requested from "The Gospel Call" section and will be sung with fervour.

The Battle Is Waged

Sunday after Sunday ministers in the loveliest churches will stand up where the battle is waged between congregation and organist and make up their minds to do something about the congregational singing. They will hear men at the local service club singing "Home on the Range" loudly and unabashed. They will hear them at the ball game with obviously healthy larynxs. But on Sunday the lion of the ball park becomes a lamb in the pew, almost unable to bleat.

Arthur Austin writing in *Presbyterian Life* a while back said: "Today there seems to be a definite connection between wealth and singing ability. The more fashionable the church, the better-dressed its members, the poorer its group singing. More money and a higher social position seem to bring a decorous and dampening effect on the congregation's singing. Usually a small congregation in a small town will sing better than a large group in a big city. Perhaps it is the effect of the paid choir: 'We pay them to sing; let 'em sing.' The section of the country also plays a part, although this, too, might be an economic factor. The modest tone and carefully modulated voice is generally found in the big brick churches and Gothic cathedrals of the East. In the Middle West the singing gets louder and more spirited.

"But for the lusty, unabashed, out-of-the-boots singing, visit any one of the fundamentalist churches to hear people sing with the heart and voice."

A Great Heritage

Congregational singing is part of the great Protestant heritage, but ever since Luther revived it as we know it today it has been a subject of considerable controversy. There was a time when the churches even argued that the Psalms were divinely inspired, but hymns were by mortal men, and inferior.

The Wesleyan revival moved on song and swept away the theological differences which divided the people of God in the 18th century. Song was an efficient teaching and preaching ministry. The theology most of us know comes more from the hymns we sing than the lessons taught in Sunday School, or the sermons preached in Church.

Modern Protestantism is trying to restore congregational participation in worship. In an Anglican or Catholic Church the worshippers follow the service with the *Prayer Book* and take their part. Most of our Reformed churches provide little opportunity for the worshipper to take a part except in the singing. And when that goes, there is little left. Right now the Roman Catholics are trying to re-introduce congregational singing. In the Protestant churches it must be preserved and improved. It is every worshipper's heritage. Things which hinder his full participation should be removed.

There are some practical hindrances which could be handled. Too many good organists, well-trained and sensitive, don't seem to remember that leading the congregational singing is the most important thing they can do. Choir practices often go by without any attention to hymn-singing. Offertories, preludes, postludes, anthems all get attention. But congregational singing is more important than them all.

The Major Complaints

Members of the congregation have two bitter complaints which they direct at the organists and minister, and each, in turn, will try and pass the blame to the other.

They don't like too many unfamiliar hymns. Yet they do like to learn new hymns if they are encouraged. And they need to be given time to learn a hymn. There are many ways it may be done. It is a mistake simply to announce a new one each service, and then not use it again for another six months.

They resent the substitution of unfamiliar (and no doubt musically better) music to old familiar words. Even this can be overcome if they are warned or given an explanation.

We heard of one church where the minister had fine tastes in music and liturgy, but also a great deal of good sense and understanding of his people. He instituted a Sunday evening rehearsal for the congregation at which time new hymns were taught, new prayers and orders of service explained. Before long he had more persons at the rehearsal than had formerly come to church. The service for the following Sunday morning was studied the previous Sunday evening; it improved greatly.

Another technique which will improve the quality of singing is to start with the children in Church School and Junior Choir. Our hymn book is full of beautiful but relatively unknown hymns and music. The so-called good old hymns aren't so old and some of them are not so good. The so-called "new hymns" are often very old and very good. But they're not good when badly sung by congregations irritated because they don't know them.

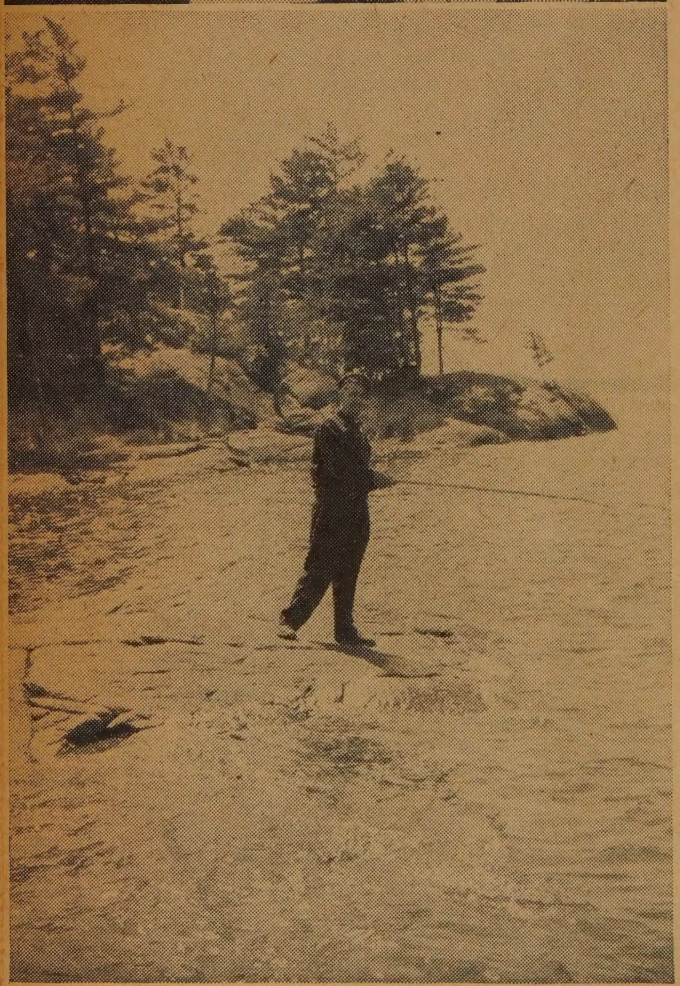
What makes a "good old hymn" is usually memory and sentiment and the ability to sing it with gusto. If the right sort of teaching is begun and carried through faithfully in the Sunday Schools, the choirs, and the Young People's Unions, then in the next decade some of the old hymns will be the really "good old hymns." In fact it is becoming apparent now that where churches have been working at this, the quality of the favourite hymns is becoming very good. What we need is less nostalgia, and less fretting about the adequacy or inadequacy of hymn books, and more wise and hearty use of the hymns, the organs, and the voices with which we are so richly endowed. ●

Cover Story

Steve sold his home and gave up his business to found unique Beaver Lodge Camp as a place for . . .

AN

By E. L. HOMEWOOD



Top left—"Steve" Stevenson brings his boat into Macey's Bay to pick up guests. At left—he enjoys a bit of fishing near the main lodge.

Invigorating Georgian Bay air does the trick.

It's one continuous A.A. meeting—on the lawn, in the lodge, and under the trees.

ALCOHOLIC'S HOLIDAY

FIVE years ago, Charles "Steve" Stevenson locked up the refrigeration service shop he had operated for 20 years in the Georgian Bay town of Midland, went home and put his house and summer cottage up for sale. Now he's living in a converted garage, his bank balance is at a critically low point and his credit is poor.

But it has been a happy and satisfying five years, despite all the hard work and sacrifice. For "Steve" and Helen Stevenson put all their resources into the establishment of Beaver Lodge Camp, a summer resort and rest centre for alcoholics.

Steve's entry into the resort business was by no means a commercial venture. It was a step that has cost him all his life savings and given him plenty of worries, a few sleepless nights and a lot of satisfaction. He's seen hundreds of down-and-out alcoholics started on the road to sobriety and rehabilitation.

Beaver Lodge Camp is a different sort of summer resort. Children are not allowed there, for alcoholics are often nervous and jittery. The noise of happy and carefree youngsters would be detrimental to the curative atmosphere of the camp. Coffee is consumed by the gallon every day, and even into the night, as alcoholics maintain a continuous parade to the coffee urns. Twenty pounds of coffee in a week's groceries is average during peak periods of the summer.

It's a classless group that goes to this quiet six-acre island about a hundred yards off shore at Macey's Bay, 18 miles from Midland. Well-groomed, prosperous businessmen and women go fishing with people who are penniless and homeless.

"The millionaire and the bum sit down in the same gutter when they are drinking, so they don't have any worries about going to camp together," says Camp Manager Stevenson.

And when it comes to alcoholics, that's a field that Steve knows well, for he is one himself. He had been a heavy drinker for 33 years when he joined Alcoholics Anonymous in 1945. It started when he was working in a Halifax brewery at the age of 12, and forced him to leave home an alcoholic at 16. As a heavy-drinking merchant sailor in subsequent years, he served time in jails all over the world, until he finally settled down in Midland.

Steve had been drinking constantly for three weeks when he took sick in 1941 and ambulance attendants had trouble deciding whether to take him to an undertaker or the hospital. But even that wasn't enough to cure his alcoholism, and a week after release from hospital he was drinking again. It was four years later, when Steve was drinking every day, that a friend took him to Toronto to see the Rev. George Little, D.D., former editor-in-chief of Sunday School Publications, who had long

(*Over*)

When the going is tough, guests head for boats and fishing.

Mrs. Stevenson often fills a dozen coffee bottles.

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OPENS SEPT. 11, 1957

ST. THOMAS, ONTARIO, CANADA

been interested in Alcoholics Anonymous. He hasn't had a drink since.

It was five years after his first contact with A.A. that Steve approached Dr. Little with his alcoholics' camp idea. He had been having picnics and fishing parties for A.A. friends at Midland for a couple of years, but something more was needed.

The Idea Hatches

Dr. Little was sold on the idea from the beginning. A Foundation was established, and arrangements made for use of an old Navy League camp on Beausoliel Island, three miles from Honey Harbor. The first guests were people well established in A.A., but it wasn't long before men and women began arriving with the smell of alcohol still on their breath. Provincial grants totalling $30,000 helped the project through its first two years.

Then trouble started. Rent for the camp property was increased almost to the point where it was prohibitive, and a change in government policy brought an end to the grants. And that's when Steve and Helen decided that the project had gone too far to fade out of existence, sold everything and bought the lodge and island that is now a summertime haven for alcoholics. It was turned over rent-free to the new Beaver Lodge Camp Foundation, headed by Dr. Little, business executive A. E. Doan and publisher H. A. Mowat.

A Thousand Alcoholics

About 1,000 alcoholics have registered at the camp since that Foundation was established five years ago. They have come from Windsor, Chatham, London, North Bay, Toronto, Hamilton, and a half-dozen other Ontario centres. Almost 200 have been from New Jersey, Ohio, Florida, Maine, Michigan and New York.

And about 10 per cent. of the guests have been sent there by Dr. Little, the Foundation, friends or relatives. Still active alcoholics, they have gone at camp expense. Invariably they have gone home to live a life of sobriety.

A happy glow comes over Mr. Stevenson's face as he relates that no one has ever been turned away from the island camp. It costs almost $7,000 a year to take in these down-and-out alcoholics. Last year, Dr. Little took his personal life insurance policy to the bank to borrow funds with which to carry on this programme.

"I believe in this work; I've seen what it can do," he says. "We took A— to camp last year. He was over 70, had spent two years in an alcoholism institution but was no better. He hasn't had a drink since he left the camp, and he is in church every Sunday.

"N—, who had a police record of 50 convictions and was sleeping outdoors, was given three weeks at the camp. He is still sober, has a good job and a nice home, and is now trying to help other alcoholics.

"We got a wire from Buffalo one Friday in 1951, saying R—was on his way. But he got drunk in Toronto, was drinking again at Midland and Penetang, and didn't arrive at the camp until Monday morning. He was a sorry-looking character, and at first wouldn't stay on the island because he knew he couldn't get a drink. Steve told him that if he really needed a drink he would take him to the mainland for one. He decided to stay, and was there two weeks. He hasn't had a drink since, and is now doing well in business."

These were just a few of the cases Dr. Little outlined. As in A.A., he used only their first names.

Not all cases are successes, of course, but both Dr. Little and Mr. Stevenson said they couldn't list 20 who had failed or 10 who hadn't improved their lives.

Likes the Toughies

The best cases are the tough ones, Steve says. When a man has lost everything and is on the bottom, we can do something for him.

It's all done without the aid of medical or psychiatric services. The invigorating Georgian Bay air, plenty of sleep, good food, swimming and fishing, plus the continuing influence of A.A. members, does the trick. Everyone is in bed by 11 p.m., and people who haven't eaten breakfast for years are first in line at 7 a.m. for bacon and eggs. Three coffee pots are kept busy all day, and Mrs. Stevenson often has to fill a dozen vacuum bottles with coffee to last guests through the night. Men and women who haven't held a fishing pole for years bring in pike and black bass to freeze and take home.

And there's the fellowship of people who are all in the same boat — they are all alcoholics. The camp has no connection with Alcoholics Anonymous, but it is like a continuous A.A. meeting. Many people who would never go to such a meeting in their own town, go to Beaver Lodge where they won't meet anyone they know. Most of them join an A.A. group when they get back home.

There is a small group of women who find Beaver Lodge a little unpleasant, at least at first. "Some of the wives aren't too keen about the place when they first come," Mrs. Stevenson says. "They know what their husbands were or are like when drinking, and they aren't too fussy about being with a whole group of alcoholics. After one of my little lectures while we're out fishing, they start enjoying themselves here in this informal place."

Beaver Lodge is more than an informal place; it is unique. So far as alcoholics know, it is the only camp of its kind in North America. There's no set programme and no rules and regulations except the banning of liquor and narcotics from the island. And when guests leave and head for home they are more than returning vacationers, they are graduates. ●

PILGRIMAGE TO IONA

By ROBERT E. OSBORNE*

OUR ship is waiting for us at Oban pier. We go on board and soon she slips her moorings and we are speeding toward the Firth of Lorne. The breeze freshens as we enter the Firth. Oban has already slipped out of sight behind the Island of Kerrera and the spray that lashes our faces has the smell of the sea and the tangle of the Isles. The busy world with all its clamour and strife is left behind. Time itself does not seem to matter now. We are bound for Iona—the "Isle of Dreams." The breeze has dropped now and we are running up the Sound of Mull. Around the ship the beautiful white gulls wheel and soar; below, we hear the hiss of the ship as she cleaves the water; on either side, the hills and glens are swept by shadows cast from the fleecy clouds above. These are the Western Isles of our dreams. Our ship rounds an island and drops anchor in the quiet water of Tobermory.

It is here that the search goes on for hidden treasure. Somewhere beneath these blue waters lies the sunken Spanish galleon whose hold is filled with gold. But we must leave this quiet haven and sail now around the west point of Mull and into the broader swell of the Atlantic. That cluster of islands on the starboard bow is the Treshnish Isles and straight ahead looking like a lump of black coal in the sea lies Staffa. As we pass close to it Staffa looks like a great cathedral which some giant hand has pushed over at an angle. And facing us, an immense black hole—Fingal's Cave. Staffa, as its old Gaelic name suggests, is the "melodious cavern." It was here that Mendelssohn found the inspiration for his Overture. We are fortunate that the sea is calm enough for us to go ashore and inspect this wonder of nature. Our next stop is Iona and already we can see this object of our quest lying ahead of us like a beautiful gull upon the waves. Here at last is the object of our pilgrimage. Iona—this island set apart. As we wait for the little boat which will take us ashore from our ship we gaze at the scene before us. In the foreground the green water washes the jetty and stretch of beach. Just beyond lies the village with its line of white-walled cottages with their red and blue roofs. On the higher ground to the right the Cathedral rests in a shaft of sunlight. In the background rise the blue hills of the island. "Behold Iona! A blessing on each eye that seeth it," wrote Columba when he landed here in the year 563.

The moment we set foot on shore we make straight up the road that leads from the jetty. We pass the few shops and trim cottages of the villagers and enter the path trodden by pilgrims for the past fourteen centuries. Our first halt is at the ruined nunnery, where we take pictures of the beautiful flower garden. Then on again, past McLean's Cross and the *Reilig Odhrain* or "Burial Place of the Kings." Here, it is said, forty-eight Scots Kings lie buried, among whom are Kenneth MacAlpin, Duncan and Macbeth. Alongside them lie four Irish and seven Norwegian kings. Such was the ancient reverence for this spot that all the kings were ambitious to be buried here.

As we approach the Abbey itself we pause to look upon the three crosses. The first is St. Martin's Cross. The sculpture on the west side represents the Virgin and Child, Daniel in the Lion's Den, and David playing before Saul. We walk over to the second cross. St. John's Cross is another beautiful example of 10th century work. All that now remains of St. Matthew's Cross is a broken shaft. We enter the Abbey by the west door where we are met by a member of the Iona Community who offers to act as our guide. As we approach the Communion Table our attention is directed to the Celtic Cross and then to the open Bible lying in front of it. Then our gaze is drawn upward to the beautiful stained glass windows depicting Saints Columba, Bride and Patrick. Our guide reminds us that this building in which we are standing is the work of the craftsmen of the Benedictine Order. Not a trace is left of the original monastery built by Columba, though a stone called the "pillow of the saints" is still preserved as belonging to him.

On our conducted tour through the Chapter House, Refectory, and other buildings we see the work of restoration going on. Already nearly three hundred thousand dollars has been spent. Gifts of timber have come from Norway, New Zealand and Canada. The purpose of all this, our guide reminds us, is not to create an antiquarian showplace but the home of a living and vital Christian community. These folk, laymen and ministers, come here in the summer to gain inspiration and help with the rebuilding of the ruined Abbey. In the winter months they go back to the mainland to carry out the principles they have learned. Work and Worship cannot be separated they say. Whole salvation is more important than soul salvation. Their leader, the Rev. George MacLeod, newly appointed Moderator of the Church of Scotland, calls it "an experiment in full Christian living."

But we must leave this ancient holy place and retrace our steps along the Pilgrim's Way. There are many other places of interest on the Island—the "Hill of the Angels," the ruins of the Hermit's Cell, the Spouting Cave, Saint Columba's Bay. But all these must wait our exploration on some future visit.

We pause on our way to the jetty to purchase a small silver replica of St. Martin's Cross mounted on a piece of the green Iona marble. One of these crosses and one of St. John's was presented to the

(*Continued on page* 18)

**Minister of St. Andrew's Church, Saint John, N.B. This was written when Mr. Osborne was doing post-graduate work in Edinburgh.*

Young People find . . .

THERE'S ALWAYS SOMETHING DOING IN THE COUNTRY

*By ETHEL CHAPMAN**

EVERY year the Ontario Government gives a trip to Britain to two young men and two young women from Ontario farms in recognition of their achievements in 4-H Clubs in Agriculture and Homemaking, and *their contribution to the good of their community.* Perhaps more importance is attached to the second requirement than to the first. Candidates —one boy or one girl from a county—are nominated by the people of the county, and the evidence is that, while of course they try to pick their best, most counties could find a considerable number of young people of the same high calibre. And the standard is high.

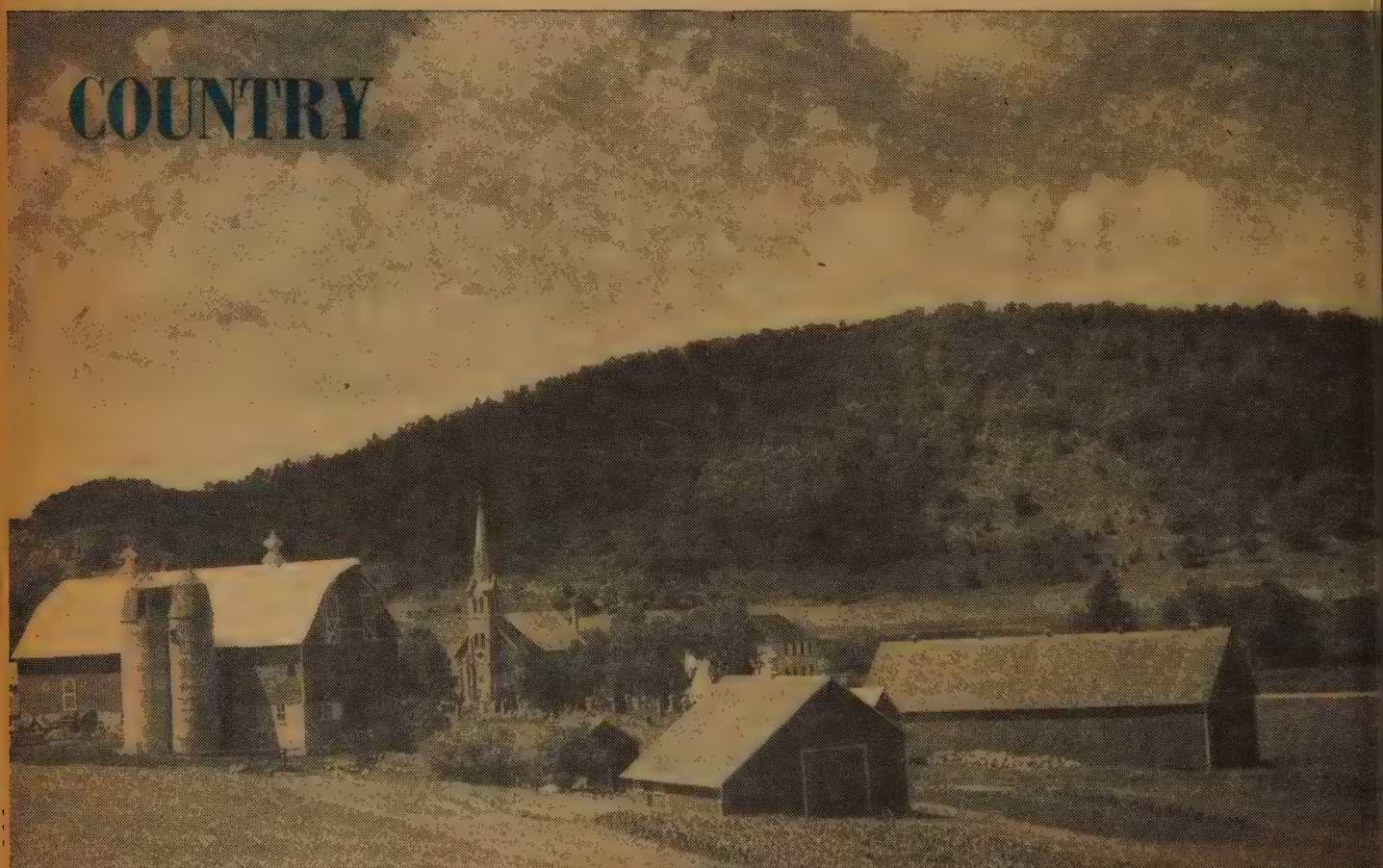
Here, as an example, is the record of young Jim Needham from Bruce County —one of the winners of the trip two years ago. He worked with his father on the home farm and was starting his own herd of registered dairy cattle. He grew certified seed grain, judged grain and horses at fairs and exhibited his own wheat, oats and Clydesdales at other fairs. He was a member of the Park Board, and a director of the Agricultural Society. At high school he had been inter-school champion in the track and field meet and at the time he was interviewed for the trip to Britain he was helping to coach the track team of the local high school. He played soft ball and hockey and coached the Pee-wees and the Bantam hockey teams. He was Secretary-Treasurer of the Junior Farmers and scored well in their drama, public speaking and debating competitions. At twenty-three he was an elder in the Church, assistant superintendent of the Sunday School, teacher of a boys' class, assistant leader of a boys' Sigma-C group and recreation convener for the Young People's Union.

A member of the interviewing committee, probably thinking that no one could carry on all these activities and have any time left for actual farming, asked Jim if these interests interfered with his farm work. The answer was "I've missed only six milkings in four years."

Stay on the Farm

It promises well for the future of rural Ontario that practically all the young men named by their communities as high-ranking farmers and citizens are hard-working, responsible men, that they like farming and plan to stay on the farm—provided of course they can raise the capital to start on a farm of their own or that they can have some partnership arrangement with their fathers. It costs a lot to buy and equip a farm these days.

Very few girls stay at home to help on the farm any more. With mechanical conveniences in the house as well as at the barn, a girl is not needed at home and she does need an income and a vocation. So farm girls become teachers or nurses or stenographers or go to university. Some find work in a nearby town and live at home; a considerable number get home for week-ends and keep their social roots in the home community. Many of these



girls marry farmers, so they are not lost to country life after all.

No Girls Left

At a recent meeting of a Church Board we heard a good deal about the difficulty of carrying on a young people's organization in the rural church because there are "no young people" left in rural communities. (The "no young people" probably meant too few to form a workable group.) We heard this, too, from young Lanark county Allan McIntosh, who had previously been president of the Young People's Union of his church. He explained that they had had to give up the Union because there were no girls left in the community and the boys wouldn't come if there were no girls there. On Sunday nights, the time they had previously held their meetings, the boys now usually wanted to go somewhere else.

But Leone Turnbull, from Brant county, told us how they retain a thriving Young People's Union on their country circuit. There are three churches on the circuit with from ten to twenty young people in each congregation — too few to hold a meeting in a church but not too few to meet in a home. So for three Sunday evenings of the month each church group meets in the home of one of its members. On the fourth Sunday night all three groups meet together in one of the churches. No doubt this plan is followed in many places.

Active in Church

Anyway, on the evidence of the young men and women nominated to represent Ontario farm youth on a visit to the farm youth organizations of Great Britain, the rural young people of this province are interested in the Church. Of the twenty candidates, all were Church members. There were eighteen of the United Church, one Anglican, one from the United Evangelican Brethren. All are active in the young people's group of their denomination. Of the twelve young men, nine are serving in such capacities as usher, sidesman, treasurer or committee convener. Two are well known as lay preachers in their districts — Floyd Krick of Lincoln County and Duncan Ross Campbell of Bruce. Duncan at twenty-two is a member of the Board of Stewards and has twice represented his church at Presbytery. Ten of the twenty candidates are choir members, one a choir leader, one the church pianist. Eleven are Sunday School teachers, seven are leaders of such junior groups as C.G.I.T., Scouts, Cubs and Brownies, five are in such offices as Secretary-Treasurer and Assistant Superintendent. Two, Duncan Ross Campbell and Allan McIntosh, carry

(*Continued on page* 19)

Miss Chapman, formerly women's editor of The Farmers' Magazine, is now public relations officer for the Home Economics Service, Extension Branch, Ontario Department of Agriculture.

You Can't Keep Johnny Busy on the Farm

*SYRETHA SQUIRES MILLEY**

. . . tells about her efforts to keep rural youngsters out of mischief in a Church Vacation School

TO parents living in rural areas, what to do with Johnny in the summer holidays is often a disturbing question. After all there are only so many eggs to be gathered, the wood-box is just about non-existent, and many swimming holes get the ban of the health authorities. Time hangs heavy, and . . . "Satan finds some mischief still For idle hands to do."

With these things in mind, I, the minister's wife, a novice, set out to have a vacation school for two weeks. I must confess to some ulterior motives. Other groups were bidding for our youngsters' attention, depleting our church attendance —and I also admit wanting to prove to myself that I could do it. So with some programme ideas and a staff consisting of two volunteers, one a teen-ager who could play the piano and look after games, the vacation school was announced.

On the opening day, 30 children, ages 5-12, shining clean and Bibles in hand, charged into the church basement. A talk on reverence in God's house of course came next, and I asked them to go out and re-enter quietly. This they did ever after faithfully—save once, when a boy's turn to read the Scriptures was challenged. A fight ensued. Several boys, a referee and "Caesar" a bull-dog, tore into the room upsetting chairs and tables. This was settled by a bloodless coup, but it taught me to be more specific, and keep a list of Bible assignments, etc.

"All things bright and beautiful" to the lovely lilting tune of "Royal Oak" started the day. Scripture reading was done by older children, who also read prayers composed by them (likely with parents' coaching). Oh yes, we made a flannelgraph, the children using their own ideas. Often as not Moses was riding a mule into Jerusalem, or John the Baptist was sitting under a palm tree with Jezebel; and all wore crowns which on closer inspection turned out to be caps from pop bottles. The mule also was crowned, an example of the unquestioning social acceptance of everyone by children.

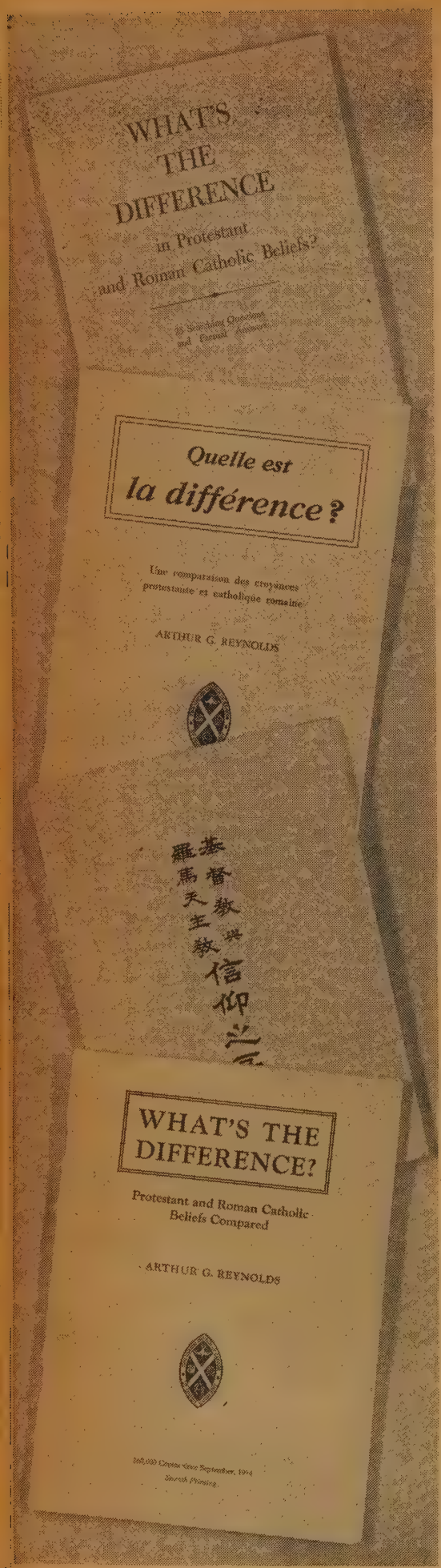
For our worship centre, a Sallman's picture of "Head of Christ" was pinned to a screen in front of which was a desk. On it were two candles and an open Bible. It was a focal point of interest — the children would gaze at the calm face and finger the open Bible. One little girl who had just recovered asked me if Jesus ever had the measles—His face was so lovely. It seemed the right moment to tell her of His loveliness of character and His care for little children, and hope that later on she would comprehend the lines, "Show me Thy face, one transcient gleam of loveliness divine."

After the quietness of worship, time was taken out for games and then we went to handicrafts. The boys made bookcases for their rooms from empty orange crates begged from chain stores. A registration fee of 25 cents enabled me to buy supplies such as wool, paint, brushes and a roll of wallpaper depicting R.C.M.P. activities including canoes and Indians. The edges of the orange crates were touched up with paint, the top and shelves covered with oilcloth (samples found in the paint shop) and the sides papered. The girls made felt caps or beanies which they embroidered with gay wool flowers. Felt had been obtained from old felt hats in W.A. attics.

At the end of the two weeks we had a graduation. Some old Sunday School Certificates, made passable with the aid of stickers, were presented with all the decorum due, by a clergyman. The parents were present, bringing their vital contribution of cakes and lemonade and it all ended with fond farewells until another year.

As the last child disappeared there was a quiet which many times in the past two weeks I would have welcomed. In the silence I realized that I had three firm convictions. (1) If you are sincere and enthusiastic about a project, volunteer help will come; (2) Children prize a Bible of their own, and more so if they have read from it before a group, and they like to learn about God; (3) Teaching children of God is an obligation and a joy, for in so doing we learn from them, that "of such is the Kingdom of Heaven." ●

Mrs. Milley is widow of the Rev. Scott Milley.



What's the

By A. G. REYNOLDS,

THE morning after *What's the Difference?* was published in 1954, the Toronto *Globe and Mail's* main headline was: "United Church Accuses Rome of Hindering Quest for God." One of the scores of letters received by the author within a few days read in part: "Your attack against the Catholic Church is significant of Protestant ignorance about the Church Christ founded. . . . I was a staunch United Church member up until I was over fifty years of age. My husband and I are both converts."

This statement tells us a great deal—how touchy Roman Catholics are, for example! *What's the Difference?* is not an attack on the Roman Church, as anyone who has read it will know. A more important point, however, is that the writer of the letter is a convert to Romanism. There is a difference of opinion as to the extent of our loss to the Roman Church, but the Catholic Information Bureau of Toronto claims that 243 such converts were received into the Roman Church in 1956. And in a period of about seven years 1,606,000 requests for literature were received by the Knights of Columbus through their advertisements and 157,000 persons were enrolled for instruction in the Roman Catholic faith.

"Trek to Rome"

In any case, our Church published *What's the Difference?* partly in order to slow down or stop the "trek to Rome." Most of those who make this "trek to Rome" do so by the road of mixed marriage—a matter which is dealt with in *What's the Difference?* But there can be no doubt that it is largely religious illiteracy or spiritual indifference that leaves so-called Protestants open to conversion to Romanism.

What's the Difference undertakes to set forth for United Church folk—and any others who are interested—the basic Protestant beliefs as over against Roman Catholic beliefs. The difference between Protestantism and Roman Catholicism is a matter of importance and concern because there is a basic similarity—they both belong in the category of Religion—which leads some people to shrug and say, What's the difference? in a tone that implies there isn't very much! It is true that Protestantism and Roman Catholicism have grown from a common root, and this fact is dealt with in the first section of *What's the Difference?* Nevertheless, there are sharp disagreements and irreconcilable oppositions between the two. On a great many points either Protestants or Roman Catholics are wrong. *What's the Difference?* tries to outline and justify the faith of Protestant Christians.

How Divided!

How did these two branches of the universal Church come to be? For a thousand years there was an undivided Church. The first division was between the East and the West in A.D. 1054, resulting in the separation of the Greek or Orthodox Church, which had its first centre at Constantinople, from the Latin or Western Church, which had its centre in Rome. About five hundred years later a movement for the reform of the Church swept across Europe and resulted in widespread repudiation of the authority of the Pope and the errors and corruptions of Roman Catholicism and the establishment of Protestant Churches. (The multiplicity of Protestant Churches, their basic agreement and their growing unity are carefully discussed in *What's the Difference?*)

Protestants deny the charges that their Churches came into existence merely as the result of a revolt against Rome, that they are no more than cantankerous sects, and that their doctrinal basis is as negative as the word "Protestant" itself. Some Protestantism is negative because it is only anti-Roman, but this type does not deserve the name. The name "Protestantism" is based on the positive meaning of the verb "protest," that is, "affirm," and what Protestantism affirms is "the faith once delivered to the saints"—Biblical, evangelical, apostolic and catholic (but not Roman!) Christianity.

There were definite movements of Protestant reform as early as the twelfth century when the Waldensian Church was formed; it is today the world's oldest Protestant Church and is located in Italy, of all places!

Difference?

Author of "What's the Difference?"

Protestantism is, however, not confined to comparatively modern times. It is discernible in every period of the Church's history as a recurring upsurge of radical Christianity and a return to the purity of faith of the early Church.

How We Are Saved!

Well, what *are* the differences? With regard to the teaching about salvation, Protestants and Roman Catholics are agreed that we are saved by the grace of God (Ephesians 2: 8). The Roman Church teaches that grace is mediated to mankind through the seven Sacraments administered by her bishops and priests. Protestants hold that God's grace is received by man through faith, which is "a direct, intimate relationship of union with the living Lord Jesus Christ," as he is set forth in the Word read and preached, and through his "real presence" (Matthew 18: 20) in Common Worship and in the Gospel Sacraments of Baptism and the Lord's Supper. Protestants stress the immediate accessibility of God in Jesus Christ to a living faith. "What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 30, 31). We do not minimize the importance of the Church, the Ministry, and the Sacraments as objective means of grace, but all these are substantiated only by the vitalizing power of the personal communion of the believer with God in Christ. We are justified by faith (Romans 5: 1).

All Christians believe in the Church as the fellowship of believers and the Body of Christ. The Roman Church teaches that this fellowship is held together by the Pope, the representative of Christ on earth, whose right to rule the Church is inherited from Peter upon whom, it is claimed, according to Matthew 16: 17-19, Jesus founded his Church. Protestants believe that although Jesus did apparently recognize Peter as the chief of the Apostles, he did not appoint him to a kind of absolute sovereignty over his Church; nor is there the slightest evidence that Jesus had in mind for his Church any kind of administrative authority which could be passed on from Peter to succeeding bishops of Rome — supposing that Peter *was* the first bishop of Rome! Protestants believe that the Church is, and must ever remain, a true fellowship of believers with one another and with their Lord Jesus Christ, the only King and Head of the Church. "Where Christ is, there is the Church"—whether Peter or his successor is there or not! We stick by that and by the clear teaching of the Bible that Jesus did not hand over the rule of his Church to anyone else; he rules it himself. The Church has one Head, one Centre, and one loyalty—to Jesus Christ.

Both Roman Catholics and Protestants regard the Bible as the inspired Word of God. But the Roman Church teaches that the Tradition of the Church is of equal authority with the Bible, and it is on this basis that many doctrines and practices, such as purgatory, the veneration of saints, the dogmas concerning Mary, and so on, are defended. Protestants, on the other hand, hold that the Bible contains "the whole counsel of God," that the supreme standard of truth is "the Holy Spirit speaking in the scripture," and that the Bible alone is "the rule of faith and life."

Simplicity—Ornateness

The differences in doctrine between the Roman Catholic Church and Protestantism are reflected in a difference in our ways of worship. The most obvious difference is the simplicity and austerity of Protestant worship compared with the richness and ornateness of colour, symbol and ceremonial found in Roman Catholic worship. Another difference is the emphasis of Roman Catholics on the Sacraments and sacramentals, as compared with Protestant worship which centres in the Word of God. A third difference is the use of prayers to Mary and the saints and the veneration of relics and symbols, which form such a large part of Roman Catholic devotion and which are absolutely excluded by Protestantism because we believe that such prayers and veneration are a virtual denial of the sovereign majesty of God and the grace of the one Mediator, Jesus Christ. ●

What's Been Happening to "What's the Difference?" ●

The Rev. Homer Lane, Associate Secretary of the Board of Evangelism and Social Service, provides the answers:

Q. Why was "What's the Difference?" written?

A. The General Council gave instructions to its Commission on Christian Faith "to prepare in catechetical form a booklet comparing Protestant and Roman Catholic beliefs as interpreted in the light of the Basis of Union." (Dr. Reynolds also supplies an interesting answer to this question in the accompanying article.)

Q. Why was Dr. A. G. Reynolds chosen as the author?

A. Some groundwork was done by Dr. George Caird of the Faculty of Theology of McGill University but he hadn't time to write it. Dr. Reynolds was chosen because of his scholarly research and the reception which the Church had given to his previous pamphlet, "The Means of Grace."

Q. What has been the response of the Church?

A. The booklet of 64 pages has run into 7 editions totalling 150,000 copies This is remarkable when one remembers that the annual Lenten pamphlet only reaches 40,000 circulation.

Q. Has it had a sale in other Churches?

A. Yes. Copies have gone to Australia, New Zealand, South Africa, Great Britain, Hong Kong, and the United States.

Q. Is the Canadian edition the only one in English?

A. No, Abingdon Press of the Methodist Church in the U.S.A. printed and distributed an edition of 100,000.

Q. Are there any foreign language editions?

A. "What's the Difference?" may be had in French, Norwegian, Spanish and Chinese.

Q. How has the pamphlet been used?

A. As a basis for sermons, as a reference book in Church Membership classes, as a valuable aid in counselling concerning mixed marriages, but mainly for general reading.

Roman Collar

Mrs. G. Carder

Rev. E. G. Smith

Rev. F. H. Muir

• Advertising Wares

Modern Evangelism

By ROMAN COLLAR

I MAY be a bit old-fashioned, but I must confess that I'm not a little shocked at certain modern evangelistic methods and advertising.

A few years ago, I wrote of a parson who promised to give demonstrations of certain kinds of suggestive dancing. The Sunday of the spectacle came, and there in the Church before the eyes of the gurgling, guffawing crowd, that nit-wit went through the contortions that the young were supposed to enjoy.

In that same article I mentioned Charles Spurgeon's keenness for illustrations, which he said were as windows to a sermon. Then I told the story of a preacher who chose as his subject one Sunday, "The Word of God, The Sword of the Spirit." From behind his pulpit he drew a sword, which he had concealed for the dramatic moment, to demonstrate the power of the Word to cut asunder, and, by all the blood spilt in useless wars, that parson, believe it or not, tripped and stuck the sword in —*his leg!* When I read that item, I expected that the finale would be that the poor chump had decapitated himself. But, no, he hadn't. Heigho! better luck next time!

Still, we must not be too critical. We admit that the above are extremes; nevertheless, I do shudder at handkerchief-waving, hymn-jazzing, syncopated or crooned solos, scarlet-robed trumpeteers at Gospel meetings. Am I out-of-date? Have the times run far beyond me? For years I have had the warning of Spurgeon (or Moody) in mind when someone had objected to his call for "hands up all who wish to be saved." The speaker asked the parson-objector, "*How* do you do it?" Do we do it at all? In my somewhat staid Kirk, I'd shock the congregation if I asked for "hands up." Should they be shocked? It might do them—and *me*—good!

But my ultra-conservative training comes constantly to the fore. There came to my desk a pamphlet advertising a sprightly evangelist, with whose message, I assure all, I am in deep sympathy. Some of the things said about him, I am vainly trying to imagine, might (?) have been written about a most famous New Testament character. I put what is said about a modern evangelist in quotes:

The Rev. Apostle Paul, D.D., is coming to Troas next Lord's Day and will be there for a month. He is a "Most Dramatic Evangelist," and is noted for "his dynamic and forceful presentation of Gospel truths." Moreover, "he is a compelling and fearless speaker." He is a "gifted orator" and "absolutely sincere." (Only of one man that I recall was ever anything slightly comparable written in the New Testament, and he was Apollos.)

Our tale goes on. Paul has with him a soloist who is "demanded above every other song leader," who finds in the old Gospel hymns "natural pathos and dynamics." The organist is "thrilling" and "capable of unusual musical arrangements." Another of Paul's team is a song leader, a man "demanded above every other song leader for great religious conclaves at home and abroad," besides, he is the "master of ceremonies at banquets." Yes, indeed, from him "you'll hear music that sparkles and lives."

Maybe that is the right, and accepted, way of advertising our outstanding evangelists and their helpers. Doubtless it gets crowds, and if converts are truly won, who dare condemn? Nevertheless, I do not like extravagant praise of God's servants. I can't get the "meek and lowly" Jesus out of my mind.

A run-of-the-mill parson like myself may be a wee bit comforted when he looks down on many empty pews. Let me quote the "Gloomy Dean": "There is not a word in the New Testament to lead us to think that there was ever likely to be an inconvenient crowd gathered at the narrow gate. It is a great pity that we still go on thinking that unless we can attract the masses we have failed. Christ never talked about the masses and never won them." And a further—and this a stinging word:

"If we did preach the Gospel, the pews would be emptier still."

Think that one over—and long!

• A Holiday Sunday

Summer Memories

By GENEVIEVE CARDER

HOLIDAYS are a time for adventure, a time for refreshing new experiences as well as needed relaxation. And most of us return from them with memories that send us about our work with new zest.

As a family, we have taken many roads in search of holiday adventures. We have met new friends, seen unfamiliar sights and worshipped in unusual places. A hymn-sing on the shore of a northern lake, an intimate circle gathered for worship about a cottage fireplace, a vesper service high on a hill-top—in many such settings have we sought and found our Father's presence.

But of all our happy memories of summer, none is more treasured than those of the Sunday mornings. In a shabby little weatherbeaten church, adorned only with the beauty of holiness and the dignity of years, we worshipped on our first holiday Sunday. A sweet-faced organist made her aged instrument seem much more effective than it was. The choir consisted of two shy, soft-voiced teen-agers. The young minister spoke earnestly to us of the majesty and omnipotence of our Creator. And all through the service our two-year-old stood at the end of the pew by an open window and watched the chipmunks and squirrels at play on the edge of the bush. As we bowed our heads for the prayer of dedication we were filled with an awareness of the presence of the Lord in His holy temple while we, His people, kept silence before Him.

Our land is blessed with small churches so beautifully planned and so carefully tended that one feels hushed and reverent just to stand within their doors. In such a church we worshipped on a rain-washed Sunday morning. The congregation was in interesting contrast to the gowned choir and dignified minister, for the men were mostly in sports jackets and the women lacked the usual hats and gloves. Tourists most of us were, and the greetings that were exchanged at the end of the service drew together many widely scattered areas of the continent. Yet, at the moment of the benediction, we had been strangely kin

• To End Divisions • Segregation In Japan

o one another as we kept silence in our Father's house.

On another Sunday we drove through a miling countryside, past fields that bore romise of an abundant harvest, to a small vhite country church. The rays of the ummer sun entered this sanctuary softly hrough stained glass windows that spoke loquently of those God-fearing men and vomen in whose memory they had been ledicated. Pews were filled with families —tanned, attractive men and women and un-browned, sturdy youngsters. "Love Divine, all loves excelling . . . Fix in us Thy humble dwelling"—the words seemed vondrously appropriate.

In the lives of such as these, the men nd women who produce the food of the ation, God does dwell. We felt again His racious presence as we bowed in silence efore Him.

Someone has said, "Worship is the ighway of reverence. As we travel it, the lust of earth is washed from our eyes." Ve found it so.

Jesus Only

By E. GILMOUR SMITH

STANLEY JONES, the famous missionary of India, tells how he was worn lown in trying to meet unending criticism nd attacks upon various debatable passages f the Old Testament, and also the charges rought against unchristian aspects of vestern civilization. Finally he abandoned his long line of defence, and took his tand on Jesus only. From that time nward he found that his witness was ffective to a degree which he had never nown before, for he presented Jesus only, entering his message on the beauty of his fe, the sinless quality of his character, he loving kindness of his relations to ankind, the freedom from all race rejudice and hate, the spirit of brotherood and forgiveness. With such a message e held an unassailable position which ven the most determined critics assaulted n vain.

Christian churches also need to focus heir emphasis on Jesus only. So long as he chief emphasis is given to lesser things there will be divisions. But the more they direct their attention toward Jesus the more will they be conscious of their oneness in Him. The purpose of the Church is to present Christ to mankind.

He only is the standard of how we ought to think of God, and what attitude we should hold toward our fellowman. Greatly as we honour Moses as the law-giver of Israel, we recognize that Jesus sets a higher standard. The ancient law of an eye for an eye is replaced by a new commandment that we love one another. The right to take vengeance on one who has harmed us, is supplanted by the obligation to forgive. We hear the words of Jesus, "Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you."

It is often said in these chaotic days that only Christ and his gospel is the answer to this world's needs. That is expressing the thought that human life will never be made right simply by solving our economic problems—much as that is needed; nor by providing for the spread of education and physical health. Even if economic affairs were so wisely and efficiently planned that every family had all possible material things for a good life, and health and knowledge reached into every corner of the land, there would be no assurance that human relations would be happy. There would still remain the problem of sin in the heart. So long as men are selfish and proud, lustful and cruel, contemptuous of other races and colours, there can be no peace or harmony.

Breaking the Barrier

By FRANCIS H. MUIR

THE work this past week has given to us not only a strengthened confidence in the guidance of God, it has perhaps opened another closed door.

In Japan there still exists some strong segregation problems. From ancient times when feudal lords kept their castles and lands, a certain group was employed to handle what were considered untouchable things, like carcasses and hides. As years passed they had to find work in leather goods mainly, though many were employed as garbage collectors, sewer workers, etc. Young people from this group find it most difficult in life; schooling and jobs are closely controlled and housing is very trying.

They live in settlements. There are perhaps half a dozen of these settlements around Kyoto. Before the war one church was specially built to minister to their needs. It has not been a thriving cause. Discrimination is strong on both sides. It is hard to find people who will go into these settlements and work. The settlement dwellers are likewise not inclined to come out and have much to do with the rest of society.

Our young people were challenged with an appeal to have a week's evangelistic meetings in this church. Each evening we gathered there at six o'clock. We formed a parade; first, the bearer with the sign of the cross painted on the lantern, then, someone carrying a large poster giving our meeting programme, then the players of the drum, the cymbals, accordion, two announcers with megaphones, and as many tract distributors as could be rallied.

Though we formed quite an impressive parade group, the people of the settlement responded only slowly at first. As each night came and went, the numbers increased. From fourteen children at the first meeting we ran to about sixty children towards the end. We tried to encourage the adults but only one mother came regularly. As the week passed, however, a certain softening up seemed to take place. As we came along the parents began coming to the doorways and received our literature and listened as we extended invitations to come.

On the last day we wrote and distributed a general letter explaining that the church was built there for them. It was their church. The last night saw a small break. Several came and remained for the adult meeting following the children's meeting. The children felt little strangeness and we believe learned much.

The adults need patience and prayers. But we know now it can be done. For the first time in their lives these young people of the church have witnessed to the outcaste. ●

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Letter from Africa

GOD IN RHODESIA

By WILLIAM HINCKS*

WE preach Christ crucified to the Blacks and Whites alike in this unhappy land of segregation; and we find there is mighty deliverance through Him. We saw this in the case of another African who came to me for help in December.

Several months before, screams of terror had come from this man. He believed that a host of white men were descending upon him ready to kill him. They were evil spirits.

Phyllis and others heard his screams at the rear of our home one evening. This African, a night watchman by trade, had had all he could bear. Having fled to the District Commissioner's house for protection, he was taken temporarily to jail as being mentally maladjusted. Later he received medicine at the Mine Medical Clinic.

Early in December he came to my home. "I want the minister to pray for me." I was out at the time. He returned again on Christmas eve. I welcomed him to our home. His eyes stared wildly. He looked like a terrified and hunted fugitive. He was a man living in terrible fear.

This was his story. Several months before, he had refused to loan another African some shoe polish. In revenge this other African had placed a curse upon him. We call this witchcraft.

Since that time this fugitive had been possessed night and day by evil spirits who appeared to him as Europeans. They constantly threatened to kill him. At night he left his candle burning so that he could see the spirits approaching.

Then he sought help and came to us.

"Do you believe in God?"

"Yes."

"Then you have nothing to fear."

"No."

"Isn't Jesus more powerful than evil spirits?"

"Yes."

"In the Bible we read of Jesus' power over evil spirits. He destroyed their power at Calvary. Do you believe this?"

"Yes."

"If Jesus is in you then evil spirits cannot touch you. They are afraid of Jesus."

"Yes."

"Nothing can touch you, even fear, if you have Jesus. We have peace in Him."

"Yes."

I showed him the promises in God's own word. It reassured him. And then we prayed.

He got down on his knees and in Bemba called upon God. He asked God to take away the spirits. He thanked Jesus for dispelling fear and for carrying his burden. He asked Jesus to come into his heart.

When the man rose, he was no longer a fugitive. He could smile. He was believing. He was not afraid.

I loaned him a New Testament and gave him passages to read.

Sickness of a relative took him away and then he returned to my home about two weeks later, just this January. His face was radiant. In his hand was fifteen shillings. He wanted to buy a Bible. A Bible would cost him only six shillings and six pence.

"Are you happy?"

"Yes," he replied.

He no longer feared evil spirits. He could let his candle go out. Although at times he saw spirits, he was not afraid of them. He had Jesus.

His face glowed and he walked forth with confidence.

We are praying for his total deliverance and we are praising God that he has found Christ. ●

**The Rev. Wm. Hincks is a missionary in the Copperbelt Mission of Northern Rhodesia.*

PILGRIMAGE

(*Continued from page* 11)

Queen on her visit as gifts for the Royal children. The little Celtic Cross with its ring intersected by the arms of the Cross symbolizes history and reminds us that it is the Cross alone that gives meaning to history. As we reach our ship and look back at Iona we see the line of pilgrims still wending their way towards the Abbey. Saint Columba prophesied that there would be a long period of desolation—

"In Iona of my heart, Iona of my love,
Instead of monk's voices shall be lowing
of cattle"

But now the work of restoration goes on and thousands go to Iona every summer. A further prophecy of the Saint is being fulfilled—

"But ere the world come to an end
Iona shall be as it was." ●

oung people find plenty to do in the ountry . . . and the Church has a place

(*Continued from page* 13)

e whole responsibility of Sunday School perintendent.

There's More Yet

But this doesn't tell the whole story of e Church and rural youth. Proud as we al people may be of our leaders, our H Clubs and Junior Farmers and omen's Institutes and Farm Forums and derations of Agriculture, we know that se organizations do not begin to take all our people. There is still truth in the l adage of the Grange that "the joiners e on the front concessions." Perhaps s is true in the Church, too, for comring the census population of young ople from sixteen to twenty-six with urch memberships in the same age group, know that there must be many young ople in rural areas who have no connecn with any church.

We know, too, that however happy we y be about the social and educational ogrammes of Junior Farmers and kindred m youth organizations, these are not the mary interest of all the young people rural Canada. The country community no safe haven of blue skies and bird song l sheltered innocence. We know that re goes on in a Saturday night town than is seen at the ice-cream parlour, the movies, the baseball park or in the friendly crowds milling up and down main street.

Church membership of itself may not mean much either. There's a timelessness in what George Eliot wrote about the girl Hetty in *Adam Bede:*

"Hetty was one of those numerous people who have learned the catechism, been confirmed and gone to church every Sunday, yet for strength in life or trust in death had not appropriated a single Christian principle or Christian feeling."

That can happen. The Church has a mission to youth to kindle a Christian dynamic that will give strength and direction to the whole business of living.

Normal to be Religious

We see evidence of some of this strength and direction in our secular organizations where there is a definite taboo of drinking at Junior Farmer dances, when a guest speaker who tries to be smart and risqué goes on the black list of the never-to-be-invited-again, when young people of all faiths take part in a joint service of worship and consider it normal to be "religious." These I believe are generally accepted standards of the Junior Farmers' Association. I know of no exception.

Of course part of the reason for these young people being what they are is to be found in the homes they come from, but the influence of the Church is there, too. No doubt it had something to do with shaping the homes even before these children were born.

May we suggest that the Church has other responsibilities too? Young people in our farm youth organizations have opportunities for training in the practical work of agriculture and homemaking. Through the Junior Farmers' Association they get a certain cultural education in public speaking, debating, dramatics, choral singing and recreation — maybe some economics. But so far as I can see no one is helping them much to stand up against the mass propagranda of magazines, radio, television, and even a lot of our high school teaching, all to the effect that the measuring-rod of success is popularity; that to be different from everyone else is to be queer. No one is encouraging the boy or girl with special gifts to develop these gifts, even if it means missing a dance sometimes to read a book. This is perhaps an urban rather than a rural problem but we have it in the country, too. And if no one dares to be different, if no one thinks ahead of the crowd, when will we have another Abraham Lincoln or a Madame Curie, or the straight-thinking,

(*Over*)

The Glorious Twelfth

THE VICTORY OF WILLIAM III at the Boyne in Ireland established a Protestant throne in England, the influence of which has since been identified with Civil and Religious Liberty in every quarter of the globe.

The Glorious Twelfth is the occasion when that victory is remembered with thanksgiving and re-dedication to the cause of Protestantism and especially observed by members of the Loyal Orange Association.

In Canada, the Orange Order has existed since the first British Pioneers came to this land. Its programme of Protestantism and Patriotism has woven a strong link in the connection of Canada within the Empire.

It is a great religious and patriotic organization composed of loyal men and women united from a common sense of their sacred duty to uphold the Protestant faith, preserve their liberties and British citizenship, and maintain the integrity of the Empire. It asks no man to sacrifice his standing in a political party, his place in a Protestant church, his position in any social circle except insofar as it may be necessary in order to be true to the great principles of Protestantism and civil and religious liberty.

The Orange Order offers to every man who is a Protestant the privilege of strengthening the forces that make for political righteousness, and for the preservation of those laws which guarantee liberty, both civil and religious. For over a century **The Orange Association** has been developing Empire sentiment in Canada, and has been guarding the liberties of all classes. It stands for an open Bible, absolute religious freedom, and the widest measure of civil liberty. The members are pledged to resist clericalism from whatever direction it attacks the liberties of the people.

We warn our liberty-loving citizens of the pitfalls awaiting a careless democracy and the world-wide conspiracies of political Rome, Fascism and Communism. These forces represent the very things **The Orange Order** was organized to oppose and which we must unflinchingly resist today, if Canada is to be spared the shocking experiences of peoples in other lands who are ruthlessly regimented under dictatorial despots, iron-heeled discipline, strait-jacket parliaments, anti-Christian united fronts and Vatican decrees.

The Church of Rome is not like any other church. It does not demand liberty in order that it may be free to extend the principles of its faith, for it has the utmost freedom now. It demands liberty in order that it may destroy liberty. It is not simply a religious body, but primarily a huge political machine working for supremacy. It seeks to dominate our national life, and aims at making Rome the ruling power in this country.

If the R. C. Church is to be opposed successfully in its ceaseless attacks upon the civil power, THERE MUST BE A COUNTER ORGANIZATION, whose main purpose shall be to resist, by all lawful means. **Canada is and should continue to be Protestant, British, and English-speaking by right of original discovery, original settlement, conquest and constitutional enactment.**

AS THE PRINCE OF ORANGE WAS INVITED TO ENGLAND BY A COALITION OF PARTIES, WHO UNITED FROM A COMMON SENSE OF THEIR SACRED DUTY TO PRESERVE THEIR LIBERTIES AND RELIGION, SO THE ORANGE ASSOCIATION, NAMED AFTER THAT IMMORTAL PRINCE, CALLS UPON THE SONS OF FREEDOM, LIKE THEIR ILLUSTRIOUS ANCESTORS, TO JOIN IN A DEFINITELY PROTESTANT PATRIOTIC ASSOCIATION.

The Orange Order is the only body that can be used in an organized effort to defend the rights and liberties of the people. We need the active support of every Protestant and liberty-loving citizen. If we agree that defence is necessary—and we believe that recent events afford ample proof of this—should not Protestants band together for this object?

The Orange Association is founded upon the enduring principle of CIVIL AND RELIGIOUS LIBERTY for all men. Its platform is PROTESTANTISM, PATRIOTISM and FREEDOM. That freedom which is the birthright of every man has been inscribed on its banners and written in its laws.

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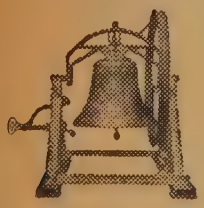

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far-seeing leaders we need in the affairs of the world and our own country crossroads? Country places have a reputation for producing independent thinkers. In the current craze for uniformity is there a danger that we may lose this?

Clergymen have had the advantages of a cultural experience not available to most people who live in rural communities. They can make this mean a lot to the adult education of the parish.

In the country church where I grew up we had a body of Scotch elders who may have been cautious about spending money, but once a year they arranged for a concert and once a year a lecture; and when it came to investing funds in these, they "went all out." They insisted on having what they called "good talent" and they searched the cities around for the best they could find. I have heard music at those church concerts that would compa favourably with much I've heard sinc And the best literary lecture I ever hear I heard in that country church. I w always be grateful for these early glimps into a world I had no other way of knowin

And if the rural minister feels discou aged about the constant drain of you from his parish to the cities, let hi remember that many a man in the cit prominent in his profession or busine looks back with gratitude to his early yea in the country—to the habits of indust learned on the farm, the warm, closely-kn family life, the happy association wi neighbours, the quiet to sense the wond of the stars and the strength of the hil the clear-cut convictions that gave steadiness to living and the faith and ethi and reverence learned in the count church. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. What is the Protestant Reformed Church?

A. A small American denomination with 18 congregations and a total membership of 2,385. It was organized at Grand Rapids, Michigan, in 1926; it is Calvinistic and follows the Heidelberg Catechism. None in Canada.

Q. When we joined a United Church recently we were asked something about whether we would be diligent in the use of the means of Grace. We promised it but we really didn't know what it meant. Can you help us?

A. You should have received instruction in this before you made your vows. We could write pages on it, but briefly it means that you will be diligent in your church attendance, in taking the Sacrament regularly, in private devotions and study of the Scripture, in associating with Christian people, and in all things seek to use those good means by which the Lord will nurture you in Christian faith and character.

Q. I was once a church member, but I have moved about so much that I don't think I could get a letter of good standing. I don't feel that I should really join again on profession of faith. What should I do?

A. Tell your minister. Join on reaffirmation of faith, and write the Church where you were once a member and tell them about it. They may still carry you on their non-resident roll, and will be glad to know you are becoming active in a new church.

Q. We have three children, 12, 8, and a baby who have not been baptized. Recently we started back to church after some years of indifference. We feel we have made a serious mistake, in not having the children baptized, and wish to rectify it. The baby will be baptized shortly; we are not sure whether to wait till the children are joining the church themselves or have them baptized the same time as the baby.

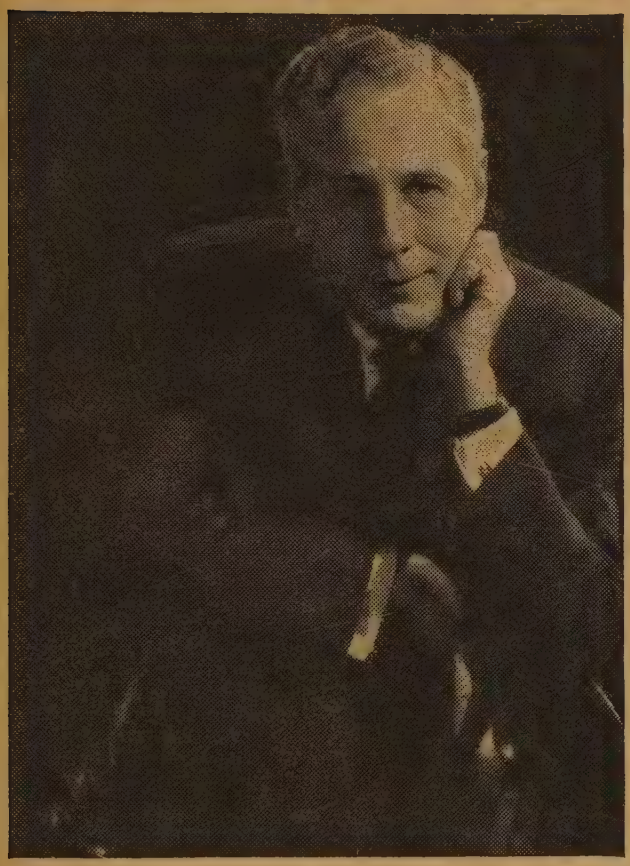
A. Talk it over with both the children and with the minister. You may decide that the 8-year-old be baptized now. The 12-year-old may soon wish to join on Profession of Faith and be baptized at that time.

Q. Does the United Church believe in baptism by immersion?

A. Normally it does not practise or feel it necessary. It respects those who do, and on occasion ministers have arranged immersion for those who believe in it.

Q. Could a high school pupil who has a very hard time getting his languages hope to get through for the ministry?

A. Sure. But for about six years Greek will be a heavy cross.



Short note to a Certain Church Organist we've heard about

Dear Sir or Madam:

Please forgive our getting in touch with you so publicly, but it was the only way. We don't know who or where you are, nor which church you serve. What scanty information we do have indicated that for some time you've been hoping your church might install a new organ. Also that you've heard about the Hammond Church Organ and might welcome an opportunity to play it.

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Book Reviews Conducted by M. MACDONALD

The Chatterbox

THE British Museum Library is to have a new catalogue—the first in 60 years. It will run to 300 volumes, have five million entries, and will cover books in what are called the "Western languages." The Orientals are dealt with in separate catalogues. Books in the British Museum Library go back over the past 200 years. It is probably the largest library in the world. All who have gone through the doors by precious ticket and have read and worked in the huge, silent rooms will remember those big volumes of catalogue in which they searched. We were amazed at the speed—almost magical—with which the desired volume appeared on the desk beside us. . . The Bulletin of the Department of the Laity, the World Council of Churches entitled *The Church in the House* has just arrived in a most becoming spring green cover. . . It is with pleasure we publish reviews of three books by ministers of The United Church of Canada. *The Divine Mission* is by the Moderator himself.

For Summer Days—Good Reading!

Let Not Your Heart be Troubled

By J. Robert Watt. (Nashville: Abingdon Press.) $2.00.

Reviewed by E. M. Cook.

This book is interesting and commendable. Its twenty-eight meditations are suggested by the common experience of bereavement and bring out in an effective manner what the Scriptures have to say regarding life, death, immortality and eternal life.

Many believe that a time of bereavement is an opportunity for an appropriate and effective word. These meditations bear this out. They are good devotional reading for anyone at any time. There is help and suggestion here for a minister who finds funerals one of the more difficult pastoral duties. Not of least interest is the fact that the author is minister of Main Street United Church, Mitchell, Ontario. I conclude that his ministering to the bereaved and sorrowing is one of the more fruitful aspects of his ministry.

The Strain of Praise

By Stanley L. Osborne. (Toronto: The Ryerson Press.) $3.50.

Reviewed by Donald Macleod.

A book of this nature and upon this particular theme was long overdue. It is now a matter of much satisfaction to ministers, choirmasters, and teachers, that this volume has appeared and that it has been written by Stanley L. Osborne, an authoritative voice and competent thinker in the closely related fields of music and liturgy. This book is intended for use in one denomination, The United Church of Canada, but since every branch of the reformed tradition is tributary to the main stream of Christian worship and witness, there is something of value here for everyone.

Dr. Osborne, who is principal of the Ontario Ladies' College, Whitby, is not a pioneer in writing an essay on Church Music, but his treatment is the most original and constructive that this reviewer has ever read. And what is more, he does some sane and balanced thinking about the many problems and weaknesses of contemporary worship, chiefly because his approach is right. He discusses Church Music always within the content of worship and in this way, it can never become an end in itself but is shaped and tempered by the high purpose of all Christian worship.

This book has something to say to ministers and choirmasters alike, and should be a basic text in courses on worship in our theological colleges. It is hoped that the constructive suggestions in the final chapter, "Quo Vadimus?" will be taken up and implemented by the Standing Committee on Church Worship and Ritual of The United Church of Canada. Any one of them, especially the urgent need for a School of Church Music, would be in keeping with the forward-looking programme of the Canadian church.

The Divine Mission

By James Sutherland Thomson. (Toronto: The Ryerson Press.) $1.00.

Reviewed by R. C. Chalmers.

These lectures, delivered in the theological Colleges of The United Church of Canada in recent months by our Moderator, Dr. Thomson, deal specifically with the "theology of Missions." They were given under the R. P. MacKay lectureship by appointment of the Board of Overseas Missions.

Dr. Thomson, believing that the missionary nature of the Christian faith can only be set forth in terms of the Christian doctrine of the Godhead, has presented his theological statement for missions in a Trinitarian pattern. Lecture 1 tells us of "Our Missionary God," dealing largely with God the Creator. Lecture 2 tells of "The Mission of Jesus Christ," the divine Redeemer. Lecture 3 informs us that "the Divine Mission is sustained and directed by the Power and Presence of God the Holy Spirit."

The author declares that the very heart of the Christian gospel and the God whom it reveals is missionary. All men are "lost" in sin and all men need reconciliation with God Who has given the one Saviour for man's redemption. This gospel is universal in its range and the Church must have a passion to proclaim it as the truth which makes men free.

It is apparent that Dr. Thomson has an appreciation for whatever glimmers of truth may be found in other religions. I refers to Paul's sermon on Acts 17 in tl connection. But our author is no syncreti There is One God, and One Mediat between God and man, Who has reveal Himself in Jesus Christ. To this reveali God the Church calls all men.

This is a most readable theological doc ment. Our Moderator has the facility making profound themes "understanded the people." Both the layman and t minister will find in these pages food t the soul and be inspired to be more m sionary in motives and deeds. This is book that will be read and re-read coming days.

Prayer and Personal Religion

By John B. Coburn. (Toronto: T Ryerson Press.) $1.00.

Reviewed by Walter G. Jones.

This book is one of a series in T Layman's Theological Library. The ge eral idea of the book is intriguing a there are choice devotional oases in it, b one wonders if the thought should n often have been clothed in more sensiti language. The idea progresses in an order fashion, but the words do not, in one ma opinion, always suit the thought and mo the writer evidently attempts to create.

The last chapter on, "Suffering and Joy is the most satisfying and it is the autho nearest approach to the mature Christi at prayer.

Minister's wife, po novelist, Grace Av Tomkinson received t honorary degree Doctor of Literat from Mount Alli University.

The Church Under the Cross

By J. B. Phillips. (Toronto: Bre Macmillan Co.) $2.50.

Reviewed by Kenneth J. Beaton.

This book is beautiful English, as y would expect from the author of the n translations of the New Testament. H thesis is that the Cross of Christ is at t centre of all spiritual progress. "There no such thing as Christianity witho tears." Missionaries and leaders in t younger churches are the real builders history, the pioneers of a new humani but even they make no real progress unl they live under the Cross. Here you ha sermon material of exceptional quali with an abundance of human inter material. The author is limited by the fa that all his illustrations are drawn fr the work of the C.M.S. and deal only wi India and Africa, except for one sto from Japan. His final chapter is one the finest challenges to the Home Chur which is anywhere in print.

Books for Youth

e Super Imp

By Cecily Danby. (Toronto: The Ryerson Press.) $2.25.

Reviewed by J. H. Arnup.

They were a strange group, un-English, h their sun-tanned skins, their lack of nners, their absence of self-consciousness, and their complete self-confidence." ur English children, orphaned in Algiers, committed to the home and care of a helor uncle who is Vicar of St. Nicholas' urch in a Yorkshire village. The situon is complicated by the fact that their tionalist father had taught them nothing out the Christian religion, except to oid it. The story covers their first year the vicarage, and shows how they overne all but insuperable obstacles of djustment to the English way of life. ove all, it shows the loving wisdom of bachelor Vicar in leading all four of children — two of them particularly rmy teen-agers — to an understanding l acceptance of the Christian faith. The ry is embellished with accounts of the ldren's adventures, several of which somewhat melodramatic in character. ere is also a mild love story.

uciquita

By Earl C. Merrick. (Toronto: The Ryerson Press.) $2.50.

Reviewed by Frederick J. Horwood.

Here is a good story for girls of nine ten. Luciquita is a little Bolivian girl o lives in the mountains and cares for eep and llamas, somewhat suggestive of well-known Heidi. Her father objects her going to school, and thinks only ys should be given an education. A fever urge brings a lady doctor from the ssion house, who ministers to the mounneer families. This has a profound effect Luciquita's father, who in gratitude for recovery from serious illness which gic men could not cure, allows his little ughter to attend the Mission School and urch where the beauty of a new life folds before her. The story is cleverly ustrated in line drawings by Audrey atheson.

eaper—The Story of an tlantic Salmon

By Robert M. McClung. (Toronto: George MacLeod.) $2.75.

Reviewed by Eleanor Y. Ewing.

Mr. McClung, a distinguished American ologist, recounts for children from five ten the life cycle of an Atlantic salmon. traces Leaper's story from his hatching an east coast river to his return there om the ocean at the spawning season a v years later. Mr. McClung's language spare, unemotional and at times scientific t he succeeds in making us realize what must be like to be a fish. The illustrans which are reproduced from the thor's drawings in black and white are help in this regard. The attraction of *aper* lies in the different life and the ferent world that the author leads us experience.

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About People and Places

Downtown to Stay

A fighting mood stirred Manitoba Conference sessions in Young Church, Winnipeg, as Principal W. Lockhart of United College proclaimed that the Church would stay in higher education in Manitoba and that United College would stay in downtown Winnipeg, despite pressure to move the college to the University of Manitoba campus.

The Conference authorized a United College capital campaign for $500,000 to match expected Federal Government grants. Two and a quarter million dollars are needed to provide living space for the anticipated increase in students over the next eight years.

The Rev. M. J. V. Shaver reports that the unusually quiet Conference was stirred also by a paper on church liturgy and architecture by the Rev. R. J. Leighton of Kenora.

Without debate the Conference opposed capital punishment, urged penal reform, and called on Presbyteries to study the problem of juvenile delinquency. It turned down a bid from Saskatchewan Conference to share in providing a boys' work secretary for the two provinces.

48 vacant charges which were once served by ordained ministers were whittled down to 25 which urgently require ordained men. There are 12 ordinands to be assigned to these vacancies. Two ordinands, M. G. Millard and D. G. Stewart, will serve Indian missions.

Six retiring ministers, Rev. J. W. Cruikshank, Rev. W. G. Martin, Rev. J. L. McInnis, Rev. P. N. Murray, Rev. W. O. Robinson and Rev. J. M. White, were honoured at a testimonial dinner.

The Rev. George Dyker, D.D., of Crescent Fort Rouge Church, Winnipeg, was elected president of Conference, succeeding the Rev. D. B. Sparling of Virden.

The State of Alberta

Alberta is in a good state, or at least the state of the United Church in Alberta is good, according to a report from the Rev. Harold P. Marston on Conference sessions held in the new Gaetz Memorial Church, Red Deer.

Church membership shows a substantial gain, and there are 212,243 persons under pastoral oversight. Value of Church property has increased by over one and a half million dollars, and M & M givings are up proportionately. Good gains have been recorded by the various church organizations.

Highlight of the Conference, Mr. Marston says, was the ordination of seven men and one woman, and the setting apart of one as a deaconess.

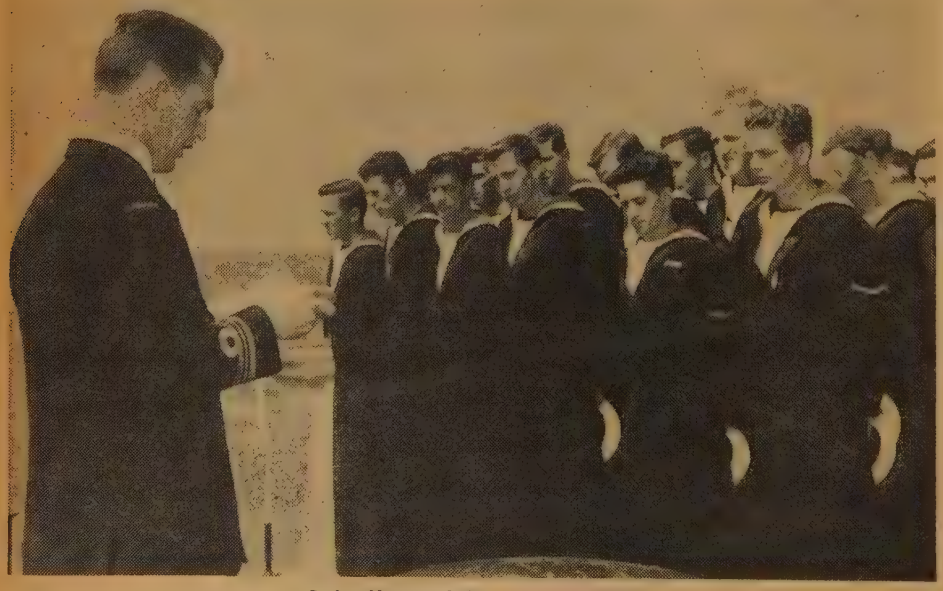
The Rev. G. Preston McLeod of Knox Church, Calgary, was elected president of Conference, succeeding the Rev. Reid Vipond of Edmonton.

Institute Before Oberlin

St. Stephen's College, Edmonton, is to have one of the Ecumenical Institutes, August 20th-23rd, being held prior to the meeting of the Executive of the World Council of Churches at Oberlin, Ohio, this summer. Arranged by the Edmonton District Council of Churches, ministers of various Protestant denominations will participate. The special speakers are Dr. Vinjamuri Everett Devadutt, India, presently on the staff of Colgate Rochester Divinity School, Rochester, N. Y., and Dr. Elfan Rees, Permanent Representative in Europe of the Commission of the Churches on International Affairs and Division on Refugee Affairs of the World Council of Churches.

Battle of Atlantic

The First and Third Canadian Escort Squadrons commemorated the Battle of the Atlantic in simulated convoy action at sea on May 9th. The Worship Service was conducted by **Chaplain H. I. Hare,** a United Church minister, on the Quarterdeck of the Senior Ship of the First Escort Squadron. The Commanding Officer of **HMCS Algonquin,** Lt. Cdr. Robin Hayward, delivered the address preceding the casting of the wreath on Atlantic waters. Similar ceremonies were held on the other ships commemorating the 1797 Canadian sailors lost in the Battle of the Atlantic, 1939-45.



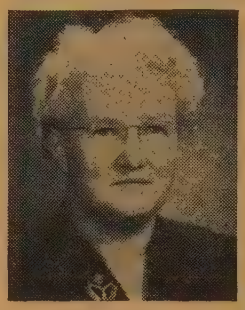
Padre Hare and friends on Algonquin

Over a Million

The Toronto Home Missions Counc church extension campaign has passed one million dollar mark, General Chairm W. Harold Rea announced on June 13 With pledges received from less than per cent. of the churches in the four Pr byteries, York, Toronto East, Central a West, the total stood at $1,118,460. Co mitments had been received from churches.

"Summons at Midnight"

There was a sense of urgency about 31st Annual Meeting of the Domini Board of the Woman's Missionary Socie brought about pan by the fact that was possible only respond with f new missionar when forty-one H been asked for a that the estima had to be c $20,000 below requests from fields. This urgen was emphasized the major address in reports of m sionaries from ov seas and home fields, and it sparked a n and immediate challenge for quick, force action, to provide workers in greater nu bers and to meet higher allocations expansion.



Mrs. Long

Mrs. E. E. Long was elected Presid to succeed Mrs. J. McKillop.

Revenues reported were $1,342,618. an increase of $89,179.21. Estimates w set at $1,360,000, an increase of $100,0

The special projects which presbyteri may choose to support after meeting th allocations for 1957 include: amou towards building new churches and medical project in refugee camp in Ho Kong; a mobile medical unit for rural wo and towards a new hospital in South Kor towards Burns Lake Hospital, and cars missionaries in Canada; scholarships home and overseas students.

Mrs. Hugh Taylor, Overseas Execut Secretary, reviewed overseas fields transition, the work now being transfer from Mission Councils to the natio churches, with which our missionaries w work as fraternal delegates; and in operating boards entering upon la educational projects.

Expanding needs on the home front w emphasized by Mrs. C. Maxwell Love Home Missions Executive Secreta Approval was given for the building of t new hospitals; one at Burns Lake, B.C., other at Cold Lake, Alta.

The Mission Study for the new year w introduced through panel discussion, a brought into sharp focus through address of Mrs. Tsuruichi Watari, who is guest of the Dominion Board for so months, during which she will trav throughout Canada interpreting the work the Christian Church in Japan.

The five new missionaries appointed we **Miss Merrill Brown to Japan; Miss Thel Conway to Northern Rhodesia; Miss Ma Moon to Angola; Miss Margaret E. M Colgan to Newfoundland and Miss Floren Ward to Saskatchewan. Miss Elsie Bunn** was transferred from service in commun work in Hamilton to **Northern Rhodes Miss Jean Cradock** of Vancouver has be appointed to Indore Hospital, India, response to a request from the India M sion Council for a nurse with training

iatrics to set up a children's ward, a gift n the I.O.D.E.

'he five missionaries retiring were honed at the Board Dinner; **Miss Gertrude nilton,** with 40 years' service in Japan; **s Dorothy Kilpatrick,** 26 years in India; **s Mae Laycock,** 33 years in Canada; **s Lottie McRae,** 39 years in West China Canada; **Miss Emma Palethorpe,** 40 rs in Korea and Canada.

skatchewan on Top

'he biggest advance in contributions to Missionary and Maintenance Fund is ng made in Saskatchewan Conference, ording to figures released June 13th by H. E. D. Ashford, M & M Secretary. to that date, Saskatchewan had recorded 6 per cent. increase over givings at the ne date last year. Newfoundland Conence was also up substantially, with a per cent. gain. Montreal and Ottawa nference was at the bottom of the list, h a 1.2 per cent. increase. The increase Canada was $131,847, up 8.6 per cent. Contributions to date this year, with the ings at the same date in 1956 in brackets,

wfoundland	$15,399	($12,437)
ritimes	135,545	(132,525)
ntreal and Ottawa	169,042	(166,939)
of Quinte	123,637	(116,983)
onto	368,209	(348,294)
milton	252,059	(225,356)
ndon	195,950	(174,249)
nitoba	97,057	(86,787)
katchewan	88,540	(69,695)
erta	98,068	(91,339)
tish Columbia . .	112,484	(102,291)
neral donations . .	21,995	(19,143)
al contributions	$1,677,985	($1,546,038)

allenge at Hamilton

On the surface the 33rd annual Hamilton nference seemed just ordinary, with the al reports being presented, but there was hin the reports a great call to advance l a challenge to pioneer in new and wider ds of service, according to a report from Rev. J. Sheridan Bole, Smithville, Ont. Trouble is brewing in God's back pas-e," said the Rev. D. A. Brydon in his ort on rural life. Shifting population will ve only seven per cent. of the labour ce on the land in the next two decades. cities are sprawling out into the ntry, and the farmer is becoming a part-e farmer, implementing his meagre ome by work in the factory. Conference up a special committee to study this nging frontier in the church's life.

Dr. W. G. Berry, in reporting on the tional Evangelistic Mission, pleaded for eeper civic and community consciousness the part of local congregations.

The need for more ministers and church rkers, especially women, was emphasized the Moderator, Rt. Rev. James S. omson, D.D. "No Church can consider lf self-supporting until it has sent a didate into the ministry," he said. "We e 638 candidates for the ministry and need a thousand."

Much of the Evangelism and Social Ser-e report was devoted to the Lord's Day and work on Sunday. The sale of erage alcohol in grocery stores was osed.

Congregations were asked to support an eal for $50,000 to build two homes for ior Citizens, at St. Catharines and terloo.

tatistics showed an increase of six pas-l charges and six Sunday schools. Total rch membership in the Conference is 115,217, an increase of 3,601. Seven were ordained to the ministry, and two set apart as deaconesses.

The Rev. H. M. Bailey was welcomed as new Home Missions Superintendent, succeeding the Rev. S. B. Stokes. The Rev. A. R. Cragg of Waterloo was elected president of Conference, succeeding the Rev. Harold Vaughan of Brantford.

Ottawa girls really do CARE

Mother Ordained

London Conference made history for itself by ordaining Mrs. Elinor Leard, wife of Rev. Earl Leard, missionary to India, and mother of three small children. She claims ordination, for which she prepared prior to her marriage, will aid her in her work with women and children in India.

Montreal and Ottawa Conference in 1947 ordained Mrs. Margaret Butler, mother of a child.

Toronto Gets Three Points

By the close of the first session, the mood and direction of this year's sessions of Toronto Conference had been set, the Rev. D. C. Amos reports. The retiring president, the Rev. A. Dawson Matheson, called on those attending the opening communion service to face a three-fold appeal and carry it faithfully to all people under their care. The appeal was: 1, for a deepening of prayer life; 2, to press on youth the sacredness of vocation; 3, to point up that commitment to Christ implies both love to Christ and service to fellow men. The relevance of this appeal was captured in various ways throughout the conference.

One of the guests was the Rev. Theodore Jaeckel, of the Church of Christ in Japan, serving under the United Church Overseas Mission Board. He gave two graphic impressions of east and southeast Asia.

The self-allocation programme was set forth in the Missionary and Maintenance Fund report. It has the marks of a revolution in stewardship, if only members and committees alike will give heed to "what the spirit saith to the churches," Mr. Amos says.

One of the highlights of Conference was an address on "The Stewardship of the Whole Man" by the Moderator, Rt. Rev. James S. Thomson, D.D.

The Rev. Frank L. Stymiest of St. Andrew's Church, North Bay, was elected President of the Conference.

CHURCHES

C.G.I.T. CARE-s

The **Canadian Girls In Training of Dominion Church, Ottawa,** held a baking contest and tea in the Church Hall, the proceeds of which were presented to Mrs. Lillian Wadsworth, CARE of Canada's representative. It will provide Students' kits, one for Hong Kong containing writing brushes and Chinese exercise books, pencils, crayons, English writing books, erasers and pencil sharpeners. Last summer the C.G.I.T. Camp project raised $4,000 for Korean children through CARE.

In the 2nd Gallery

Gower St. Church, St. John's, Nfld., was crowded even to the second gallery for the final service of the National Evangelistic Mission conducted by the Rev. Alan Walker of Australia, who put commitment to Christ in terms of present day world responsibilities. He was quite fearless in saying what he thinks about war and the hydrogen bomb. Mr. Walker spoke to groups of all ages, was interviewed on television and on the United Church News Calendar over Station VOWR.

The Whole Family There

Families to the 4th, 5th and 6th generation and four generations of one family worship in the 125-year-old congregation of **North St., Goderich, Ont.** From a frame church with wooden backless benches, the men and women sitting apart, into a brick church, later enlarged to hold a union congregation, and finally in the present church on the same site, members have worshipped

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and worked in the service of the Church and community. Last month the 125th anniversary was marked by special services conducted by the minister, Rev. A. E. Eustace, with Rev. Charles R. Durrant as guest minister.

Rivers Renovates

The completion of building plans and renovation was marked by two Sundays of special services by the congregation of **Rivers (Man.) Church,** Rev. D. C. Frame, minister. A Wells campaign financed the undertaking and an aggressive building committee saw the church hall completed, supervised the building of a chancel and the complete remodelling of the sanctuary.

This up-to-date plant is even now running to full capacity.

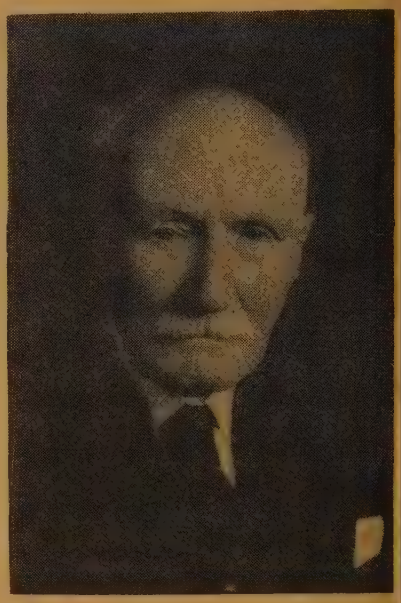
Here's An Idea

When the new congregation of **Dorval (Que.) Church** was planning its sod-turning ceremony it was decided to write the short but interesting history in the Order of Service to be used so that all might know what had led up to that moment, and the plans for the new church. The minister, Rev. P. W. Jones, conducted the service in which officers of the church took part, as well as Rev. R. DeWitt Scott, Secretary of Montreal Presbytery, who had acted for a time as minister to this congregation.

PEOPLE

Almost Centenarian

Celebrating his 98th birthday by atten ing service in Exmouth St. Church, Sai John, N.B., **Mr. William J. Magee** w making history by following a faithfl custom. 88 years ago his father took H 10-year-old son to a Class meeting in th church, and it made such a deep impressio he has continued ever since to take an actii



part. He has served as Recording Stewar Secretary of the Trustee Board from 18 until the present; an elder since 1932, be active in the choir and in recent yea served as church historian. In this capac his knowledge was largely instrumental the publishing of an historical book marking a century of service by Exmou Street Church, in January, 1957. At th time Mr. Magee presented four large vo umes of historic material to the church. T congregation presented Mr. Magee with easy chair.

A Double Win

High academic honours have come to member of one of the United Church's be known home missionary families. **Robe Gualtieri** was awarded a Rhodes Scholarsh and Prince of Wal Gold Medal in Ph osophy at the rece Convocation of M Gill University. H is the son of the la Rev. D. R. Gualti who served t Church in Itali language work Canada, and broth of the Rev. A. Gualtieri, minist of St. James' Chur and the Itali Church, Windso Ont. Mr. Gualtieri will study at Oxford.

Another Doctorate

On the occasion of the fiftieth anniversa of the Class of 1907 of which he is member, Mount Allison University co ferred upon **Dr. Howard W. Outerbrid**

TOO SMALL AN INCREASE

9,957,072 Bibles and portions of Scripture were distributed by the British and Foreign Bible Society last year—an increase of 2,620,000 over 1955.

Total world Scripture circulation by all Bible Societies was over 26,000,000 but the real need is for at least 50,000,000 volumes each year.

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Greet Your Press

- The Ryerson Press—The United Church Publishing House recently received from The Canadian Citizenship Council an award for "achievement in giving expression to the life and thought of Canada."
- During the past thirty years Canadian authors won thirty-five awards for books published by The Ryerson Press.
- These awards include The Royal Society Medals, The Governor General's Award, The Leacock Medal for humor, and The Tweedsmuir Award.
- This number of awards far exceeds that of any other Canadian Publishing House.
- The United Church Publishing House belongs to you. Support it with your patronage.

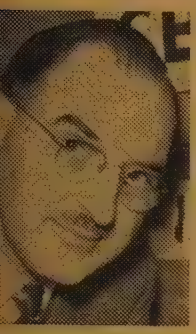
ently retired President of Kwansei kuin University, Japan, the honorary ree of Doctor of Laws.

* * *

Two days before his 90th anniversary, June 4th, **Rev. George Elmitt** died in onto. An Englishman, he entered the thodist ministry in Canada as a young n, served the church in western provinces Ontario, but was forced by ill health retire before Union. His wife and son vive.

lm Award to Director

Honour came to the **Rev. Anson Moorse,** Director of Audio Visuals of the rd of Information and Stewardship, and through him to The United Church of Canada, at the 9th annual Film Award Luncheon on June 15. Mr. Leonard W. Brockington presented Mr. Moorhouse with one of the ten awards given this year to people or organizations who have made a significant contribution to film making in Canada.



These awards are sponsored by the tional Association of Adult Education, Canada Film Foundation and the nadian Film Institute. Mr. Moorhouse noured by being the spokesman for the ners, who included the directors of the wley Films, Mr. Don Mulholland of National Film Board, Mr. John Grier-, stated that for him the important thing ut the award was that in the development of film making, the Church has been ognized as occupying a place in the nt line.

* * * * *

British Columbia Conference this year honoured one of the most colourful res in the United Church by electing to Presidency **The Rev. Peter Kelly, D.D.,** ida Indian Chief, Missionary to the ians, Mission Boat Captain, and Envoyraordinary for the Indian people to the nadian Government.

tation for Fred

Fred Cox — once a postal worker in nce Albert, a fruit farmer at Salmon n, and a B.C. government fruit inspector at Kamloops — has been awarded the Canadian Christian Education Council's "Citation for distinguished service on behalf of Christian Education."

The award, an honour conveyed annually on a Canadian church leader, was presented at the British Columbia Conference sessions in Ryerson Church, ncouver, by the Rev. C. H. Dickinson, D., the Book Steward.

Mr. Cox, now 83, was born and educated England, spent three years in the British my and came to Canada in 1903. The ys' Brigade he organized at the Methst Church in Prince Albert, where he led, became Saskatchewan's first Boy out troop in 1909.

He has lived in Kamloops 22 years, and been president of the Rotary club,

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chairman of the Red Cross and an elder in the church. His chief interest has been in the Climbers, a club for teen-age boys, which has its own meeting at 10 a.m. each Sunday, then attends the church service. Mr. Cox works out the curriculum for the club's meetings.

Policeman to M.T.A.

Manitoba Temperance Alliance has chosen **William G. Wilson,** with 25 years of experience on the Regina Police Force, to be its field secretary. A member of Carmichael Church, Mr. Wilson has been prominent as a layman and as leader in boys' work. He was Lieutenant Governor of the Saskatchewan Boys' Parliament in 1949-50.

* * *

Following retirement from missionary service in Trinidad **Rev. Harold F. Swann, D.D.,** has been appointed to the staff of Albert College, Belleville, Ont.

* * *

Notice of the following deaths has been received from the Pensions Dept.: **Iva H. Hicks,** wife of the late Rev. Robert Hicks, died at Toronto June 4, 1957; also at Toronto on May 27th **Mabel E. Payne,** wife of the late H. E. Payne; **Rev. Archibald G. Philpotts,** at Hampton Station, N.B., on May 30th; **Grace McClintock,** wife of the late Rev. D. T. McClintock at Toronto, May 31st; **Elizabeth R. Stewart,** wife of the late Rev. Alex. Stewart at Edmonton, Alta. May 24th.

On the Air

Broadcasting during the month of July will be **Rev. A. M. J. Gray,** St. Paul's Eastern United Church, Ottawa, just elected President of Montreal and Ottawa Conference, who will be heard over the Trans-Canada network of the C.B.C., Sunday, July 14th, 2.30 - 3.00 p.m., E.D.T.; and **Rev. Callum Thompson,** Westmount Park-Emmanuel United Church, Westmount, Que., Senior Protestant Chaplain (RCN) for Montreal area, over the Dominion network, Sunday, July 28th, 4.30-5.00 p.m., E.D.T.

Gray

Thompson

A Church Family

Seven children with their families gathered to mark the Golden Wedding of **Rev. W. J. Watt and Mrs. Watt,** Whitechurch, Ont. Mr. Watt, a graduate of Queen's University, married Edith Barbour of Lucknow in 1907. They served the Church in Manitoba and Ontario, retiring in 1947.

Their sons include two doctors, two ministers and a geologist; their daughters are married in Ontario. Three sons serve the church in a professional capacity. Rev. J. Robert Watt is minister at Mitchell, Ont. His new book "Let Not Your Heart Be Troubled" is reviewed in this issue. Rev. George D. Watt is minister at Dungannon; and Dr. W. Donald Watt is Superintendent of the United Church Hospital at Bella Coola, B.C.

* * *

Minister of the first United congregation in Windsor Mills, Que., in the early 1920's and well known in the ministry of the Eastern Townships and Ontario for over half a century, **Rev. Charles Huxtable** died at the home of his daughter in California, on May 24th, in his 89th year. Three sons also survive.

WORLD CHURCH NEWS

A Cathedral Note

A brand new and bold notice has been affixed to St. George's Anglican Cathedral, Cape Town, South Africa, just a few steps away from the Parliament Buildings, where legislation has gone through forbidding non-whites and whites to meet together. The notice reads: "This cathedral is open to all men and women of all races to all services at all times."

The Anglican Church and other Protest Churches are facing a dilemma today. T have held protest meetings against the le lation and there is a strong tendency towa disobedience. While there have been n givings and a number of their outstand men have spoken against the bill declar that South Africa dare not forbid people other races to worship in the Church, i not likely that the Dutch Reformed Chu will split over this issue, for it has suppor Mr. Strijdom's Nationalist government. course the full intent of the bill is inten to sever all social contact and mixing whites and non-whites. The governm maintains this mixing to be undesirable a in conflict with its over-all segregat policy.

Not only are the churches alarmed organizations such as the Red Cross, National Council of Women, Boy Sco St. John Ambulance claim their activi will be restricted by the ban on multi-ra meetings and gatherings.

With Pick and Hammer

One thousand young people will go 40 ecumenical work camps in 26 differ countries this summer. Projects range fr road building to planting trees. Sponso by the Youth Dept. of the World Coun of Churches the camps will be held Iceland to help erect a Parish church; Finland to aid in the re-settlement farmers in an area given back by Russia 1955; near Marseilles improving camp co ditions for North Africans. In the Uni States campers will help construct a nei bourhood House serving a Mexican sect in Los Angeles; build a second unit for conference centre of a Negro board school at Keysville, Georgia; finish a cha at a Russian Orthodox camp centre Kerkonsson, New York; at a camp in Sit Alaska, help to erect three prefabrica homes for faculty members of a Jun College. Norway, French Cameroons, Ho Kong, South Africa, Okinawa, Korea, Bra Italy, Netherlands, Great Britain, Belgiu Denmark, Germany, Mexico, Austria — are to have work camps this summer.

Confusion of Tongues

A speeding up of Church Union in N Zealand is urged by the Maori section the National Council of Churches. T group, representative of many Protest denominations and sects, in a statem stressed what it called "the rebuke of d division," and said, "When people rise to speak in a Maori meeting ground in t terms of the Christian faith there are ma voices raised with confusing authority. We share with the younger churches in t mission fields of the world a grow impatience with the slowness of movem among parent churches towards union."

Cry "Stop!"

Karl Barth, famed Swiss theologi called upon people in public positions use all possible means to make governm and press understand they wish neither exterminate nor be exterminated. . . "Th should cry, 'Stop,' he said "to pierce t eardrums of men of responsibility in W and East. Halt preparation for war w weapons, making it from the outset sen less for all taking part; halt experime which clearly imperil us already in pea time. People in East and West must opp the current tendency."

The General Assembly of the Church Scotland called on the Scottish governm

ONTARIO LADIES' COLLEGE

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If your daughter is a girl of ability and promise, with a yearning for good educational advantages, Ontario Ladies' College meets your need. Its quiet suburban environment is coupled with easy accessibility to Toronto. All instruction is set within the framework of Christian truth. A new addition—a Chapel and three classrooms—was opened for use on Sept. 11th.

Classes range from Grade V to XIII, including Commercial, Art, Home Economics. The Semester plan is followed in Grades IX-XII. Special courses in Music and Art lead to the most advanced study. Two entrance scholarships ($450 each) and a music scholarship ($625) are open to application by April 30th for the fall of 1957. For full information write

REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Fall Term Begins September 10th

urge limiting the use of nuclear weapons, ling the nuclear bomb "an instrument of ch appalling potentialities of destruction at its use might well mark the beginning another dark age for the human race."

remier Says "No"

Ghana's prime minister, Kwame Nkrumah, s warned that the activities of certain cts will be restricted in the new nation. e cited Jehovah's Witnesses as one, charg- g that taking no part in voting and noring affairs of state will not be tolerated.

'omen Elders!

Presbyteries in the Church of Scotland e to comment on the proposal that women permitted to serve as elders. Recom- endations must be made before January 58.

rdination—Limited

Thirty-seven years after being admitted theological degrees it is recommended at women be given a limited ordination the Finnish Lutheran Church. This eans women are to be allowed to engage all congregational work except adminis- ring the sacraments, and in special cases ey may even do that. They will be dained as "curates" or "vice-pastors." If s proposal carries it is likely that before ng women will be admitted to full ecclesi- tical office as priests.

he Pendulum Swings

A Russian magazine, **Young Communist,** s complained that many young people the Murmansk region above the Arctic rcle are swinging back from Communism religion or juvenile delinquency. The agazine would prefer the latter to the rmer.

nglican-Catholic Affiliation

An Anglican Liberal Arts College in ndon, Ont., is to affiliate with the Roman tholic University of Assumption in ndsor, following Huron Diocese vote. e Basilian Fathers who conduct the iversity have agreed to permit Anglican iests to teach a course in religious knowl- ge for Anglican students. This will be a mpulsory course for all Anglicans study- g for an Arts degree.

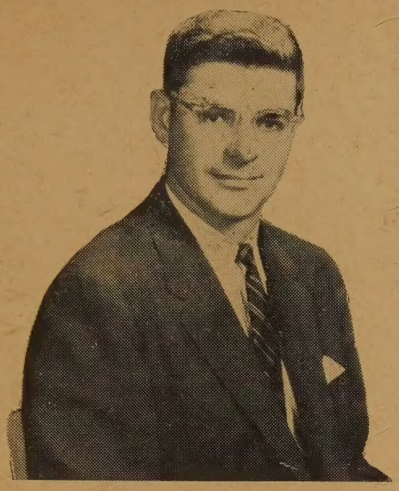
eeds Around the World

Vegetables grow and flowers bloom all ound the world for people who have never own abundance or beauty. Hundreds of ousands of seeds are given by Associated ed Growers, Inc., Cambridge, N. Y., to e Congregational-Christian Church. They e the end-of-season packets which are urned from the seed racks and they are pped to Mission Stations in India, Ceylon, pan, the Philippines, the Micronesean ands, Turkey and East, South and West rica.

5,000 packets were sent last year in time planting to the United Church Mission Angola. Dr. Allan Knight writes: "I'm re that we will find that all the labour volved was justified. Actually I am con- nced of the fact that we have more seed the lab of our agriculture building than ists in the whole of Angola. The mission- es have to clear the shipments and set distribution points. Seeds are sent inland rural church schools, hospitals and local stors. They in turn parcel them out to lividuals who do the actual planting and rive the benefits'."

Mudge to Geneva

Rev. Lewis Seymour Mudge, Jr., Philadelphia, has been appointed Theological Secretary of the World Presbyterian Alliance. He will assume his new duties in October, with offices at Alliance Head-



quarters, 17 Route de Malagnou, Geneva, Switzerland. Mr. Mudge will explore the significance of the Reformed tradition for thought and life today, and in particular the ecumenical movement, and will work in relation to the study department of the World Council of Churches.

To Be or Not to Be?

Bishops and Episcopal Lay Elders in the Church of Scotland! The recommendation in their favour was presented to the General Assembly which hastened to stress that it was no more than an exploratory document and that the report would be "thrashed out in informal study groups in presbytery and parish."

That there are unresolved tensions occasioned by the report was admitted. Rev. Dr. A. C. Craig, Glasgow University, in speaking to it said that the report's authors believe its chief content is theological penicillin and if for no other reason it merits earnest and prolonged attention.

Rt. Rev. J. S. Thomson, D.D., Moderator of The United Church of Canada, in an interview stated that leaders of the Anglican Church in Canada and the United Church are discussing the idea of a "conciliatory episcopate" to guide and govern a new church that would merge both bodies. He said that "tentative proposals of the same kind as those advanced recently by the churches of England and Scotland have been made here. Dr. Thomson felt that this was "a great step forward" in the 14-year-old conversations between the two bodies.

Promoters of organic union among the churches are trying to toss bishops and elders about as if they were "cheaper by the dozen" claimed Rev. Finlay Stewart, Kitchener, Ont., retiring Moderator of the Presbyterian Church in Canada, when referring to the above proposal. He urged denominations to seek the greatest common factor, not the least common denominator. "Anything else would be watery inter-denominationalism," he said. "This watery fusion of strongly-diluted churches is to be avoided as a perversion of God's kingdom."

Back to India

That vigorous missionary leader, Dr. E. Stanley Jones, following a two-week speaking tour in Korea where he addressed

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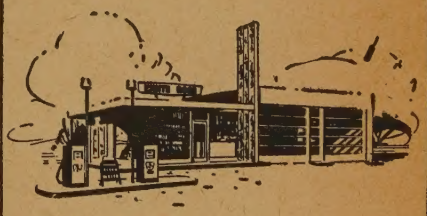

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

NOTE OF THANKS

So numerous were the congratulatory letters on their Golden Wedding Anniversary, May 23rd, that Rev. W. J. and Mrs. Watt, Whitechurch, Ontario, wish in this way to express their deep appreciation to the writers.

BIRTHS

MUSTO—The Rev. and Mrs. Leonard J. Musto (nee Marjorie McTaggart) announce the birth of their son, Allan James, on May 10, 1957, at Archer Memorial Hospital, Lamont, Alta.

SHORTEN — Rev. and Mrs. R. K. Shorten are happy to announce the birth of a daughter, Alison Jane, in the Toronto Western Hospital, on May 20th, 1957.

1. HELP WANTED

BUILDING superintendent to live in and be responsible for the care of a boarding school residence. Married couple acceptable. Write—The Dean of Residence, Institut Francais, 12625 Notre Dame St. E., Montreal 5, Que.

CLERK - STENOGRAPHER for Albert College, Belleville, a United Church Co-educational School, qualified in typing, dictation and bookkeeping. Opportunity for advancement. Residential accommodation provided. Apply Business Administrator, Albert College, Belleville, Ont. References.

MAN to take charge of sports and general discipline of boys 8-17 in a boarding school. No teaching required. Duties to begin September 1st, 1957. Write—The Dean of Residence, Institut Francais, 12625 Notre Dame St. E., Montreal 5, Que.

1 N. NURSES WANTED

REGISTERED Nurses wanted immediately for W.M.S. new 28-bed hospital in northern Ontario. Salary $215.00 per month, minimum. 44-hour week. Rotating shifts. New residence. Apply — Superintendent, Bingham Memorial Hospital, Matheson, Ontario.

2A. PULPIT VACANCIES

AUGUSTA Charge—Grenville-Dundas Presbytery —vacant, minimum salary or better. Interested ministers write—Arthur Dulmage, R. R. 1, Domville, Ont.

BOBCAYGEON, three-point Charge, will become vacant June 30th. Interested ministers contact T. C. Taylor, Bobcaygeon, Ont.

BRAESIDE—3-point charge, becomes vacant June 30th, 1957. Interested ministers please write Chas. Gilmour, Arnprior, Ont.

CALVIN United Church Charge, Pembroke, Ont., vacant June 30th, 1957. Interested ministers write Mr. M. D. Williams, Q.C., Box 278, Pembroke, Ontario.

FONTHILL—2-point charge—vacant Sept. 30th. Interested ministers please contact Mr. T. A. Barron, Fonthill, Ontario.

KENTON, Harding Charge, 4-point charge, vacant June 30, 1957; near Brandon, Man. Points situated near each other. Secretary, Anton Rittaler, Bradwardine, Man.

MERRICKVILLE, Ont., Grenville-Dundas Presbytery, two-point Charge, vacant June 30th, 1957. Interested ministers please write L. H. Newman, Chairman Pastoral Relations Committee, Merrickville, Ont.

RUTLAND - OYAMA Charge in the Okanagan Valley vacant July 1st. Interested ministers please write Secretary, Pastoral Relations Committee, Robert Fitzpatrick, R. R. 2, Kelowna, B.C.

STRATHMORE United Church, Dorval, suburb of Montreal, one-point charge, becomes vacant July 1st. New church building in growing community. Interested ministers write R. W. Best, 68 Stream Avenue, Dorval, Que.

ST. JOHN'S United Church, Winnipeg, Manitoba, now vacant. Interested ministers write Secretary, Pastoral Relations Committee—J. E. Collier, 94 Lansdowne Ave., Winnipeg 4, Man.

ST. PAUL'S United Church, Waterloo, Que., Sherbrooke Presbytery — 4-point Charge, two services each Sunday, vacant June 30th, 1957. Minimum salary and transportation. Please contact Mr. R. McKergow, Secretary Pastoral Relations Committee.

2A. PULPIT VACANCIES

THE Sutton Pastoral Charge will become vacant on August 1st. Sutton is an attractive small town in a lovely valley adjacent to the Green Mountains of Brome County in southern Quebec. It is a two-point charge, residence in Sutton. Interested ministers are invited to contact the Recording Steward, S. N. Pergau, Sutton, Que.

TORONTO, Fairbank United Church, vacant July 1st, 1957. Interested ministers write Ken Wray, 504 Glen Park Ave., Toronto 10.

TWEED Pastoral Charge, Belleville Presbytery, Bay of Quinte Conference, will become vacant Sept. 1st, 1957. Interested ministers please write T. C. Graham, Recording Steward, Box 154, Tweed, Ont.

VACANT — Lawrence Station Charge, Elgin County — within 20 miles of London or St. Thomas. Salary $3,600.00. Interested ministers apply to D. E. Carroll, R. R. 3, Iona Station, Ont.

4. PULPIT SUPPLY AVAILABLE

MY services are available for Sunday Supply work. Rev. Frank Burgess, Box 40, Union, Ontario.

YOUNG minister available for full time pulpit and pastoral work, August and Sept. Write C. D. Lawson, 22 Latimer Ave., Toronto.

5. CHOIR PERSONNEL

DIRECTOR OF MUSIC WANTED

DUE to the recent death of Dr. Harvey Robb the position of organist and choirmaster in First - St. Andrew's United Church, London, Ont., is now vacant. 4-manual Casavant Organ—studio privileges. Duties begin in the fall. Write Chairman, Music Committee.

GIRL Organist available—9th Grade student at Royal Conservatory of Music. Anita Grigal, 101 Roxborough St. E., Toronto 5. WA. 2-0203.

MOUNT ROYAL United Church, Town of Mount Royal, Quebec, requires the services of an Organist and Choir Director with duties commencing Sept. 1. New three-manual Casavant Organ. Replies should be addressed to J. W. Aitken, 7340 DeRoquancourt, Montreal 16, Que.

ORGANIST - CHOIR DIRECTOR for St. Paul's United Church, Brampton. Duties to commence Sept. 1, 1957. Three-manual Organ. Duties to include training Junior and Senior Choirs. Good opportunity for private classes. Resident desired. Applicants please state qualifications, years of experience, age, and starting salary expected. References required. Reply to M. G. Neelands, 214 John St., Brampton, Ont.

ORGANIST - Choir Director required. Victoria Avenue United Church, Chatham; 2-manual Casavant Organ—salary approximately $1,500 per annum depending on qualifications. Write—A. T. Crosier, 303 Wellington St. West, Chatham, Ont.

ORGANIST-Choirleader required for September. Present director of music leaving for city position. Usual choir attendance at practice around thirty voices. Sunday morning attendance twenty-five to thirty-five members. Pipe Organ (two manuals). Large music library. Lakeside town. Salary $1,500.00. Possibility—High School, rural schools and private teaching. Apply Rev. W. R. Lake, Kincardine, Ontario.

ORGANIST - Choir Director required for Calvin United Church, Pembroke, Ontario. Duties to commence August 1st, 1957. Four-manual Casavant Organ. Good opportunity for vocal, piano and organ teaching. Write, giving qualifications and salary expected, to Mr. H. J. Clauson, 100 Mary Street, Pembroke, Ontario.

ORGANIST - Choir Leader, experienced, desires position in Toronto area. Good organ more important than large salary. Box 48, THE UNITED CHURCH OBSERVER.

ORGANIST - CHOIR DIRECTOR

POSITION open at Emmanuel Evangelical United Brethren Church, Waterloo. Apply, stating qualifications and experience, to C. G. Steller, 106 Albert St., Waterloo, Ont.

THE Metropolitan United Church, Victoria, B.C., with about fourteen hundred communicants, requires the services of an Organist and Choir Director. Duties will include the training of Junior, Intermediate and Senior Choirs. The latter has a membership of about sixty voices and the Organ is a four-manual Casavant. There are opportunities for outside work in teaching, etc. Will applicants kindly state age, church affiliations, training, experience, and salary expected. Reply to Dr. R. J. Manning, 1823 Chestnut St., Victoria, B.C.

6. ASSISTANT MINISTERS WANTED

MEMORIAL - SALEM United Church, Medicine Hat, Alta., requires retired minister for visitations and to assist minister with other duties. For information write—Geo. H. May, 862—1st St. S.E., Medicine Hat, Alta.

7. CHURCH SUPPLIES & EQUIPMENT

COMFORTABLE Oak Pews from Central Uni Church, Barrie. Seating capacity 650. Cont Ray Burgess, 27 Vespra St., Barrie, Ont.

FOR SALE — Used Choir Gowns, black, g condition, men's and ladies'. Apply Mrs. Smith, 422 Lakeshore Drive, Penticton, B.C.

GOWNS—Choir and Pulpit — samples and pri upon request. Walter & Son, 174 Lauder A Toronto, Ont., Dept. A 1.

PEWS—used 5 years—excellent condition—Lin Oak—approximately 675 linear feet. Availa about Feb. 1, 1958. Toronto Church. Write 51, THE UNITED CHURCH OBSERVER.

CHOIR GOWNS

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8. ORGANS, MUSICAL INSTRUMENTS

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Publishing House Notes

ummer Reading

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Religious

e Strain of Praise ($3.50), an instructive k about the relation of music to ristian worship, by Stanley L. Osborne, ncipal, Ontario Ladies' College, Whitby.

e Christian Church in Canada ($6.50). e first full-length history of all branches the Christian Church in Canada, by H. Walsh—a good summer assignment.

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e two best books of Canadian poetry ich we have published recently—

ected Poems of Dorothy Livesay ($3.50)

ndow On The North, by R. A. D. Ford ($2.50)

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nty of the Iron Hand ($3.50)

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packed audiences three times daily, left for India and another campaign. He worked in Japan for three months previous to going to Korea, and everywhere he received an enthusiastic welcome. Dr. Jones, whose books in a dozen languages are read all over the world, contends that Evangelism doesn't stop with the Evangelist. It has got to be the work of every Christian.

Polish Treasures

The new policy of tolerance towards the Roman Catholic Church in Poland being shown by the Communist regime there is expected to start new demands for the return from Canada of Poland's religious art treasures, estimated to be worth between $20,000,000 and $60,000,000. Brought to Canada for safe keeping in 1940 shortly after the Nazi invasion they were moved from place to place until in 1948 Premier Duplessis of Quebec announced that the Province of Quebec had taken over their care. Up to the present Mr. Duplessis has refused to give them up to the Communist regime. They are taken out twice a year for inspection and cleaning.

Ask Aid for Spain

The promotion of Protestant theological education in Spain was one of the projects commended by the World Council's Division of Inter-Church Aid and Service to Refugees at a recent meeting in England. The Evangelical Theological Seminary in Madrid still remains closed under a Spanish authority order. The churches are trying to prepare candidates for the ministry despite the delay in negotiations for re-opening, and at the same time are seeking to provide refresher courses for pastors in isolated centres. Dr. Leslie Cooke explained that the Division only commends this project as worthy of the support of denominations within the World Council of Churches.

At the same meeting Dr. Virgil A. Sly said that piecemeal aid work on a denominational basis is increasingly inadequate. "We must have a programme," he said, "that does not go into pigeon holes on the desks of mission boards, but into the hearts of the average church member."

"Skirting" the Question

Last year the Assembly said "No" to the ordination of women as ministers or elders in the Presbyterian Church in Canada. This year the answer was "Yes" to the suggestion that Presbyteries study a Plan to give women a voice in the Church for the first time. The Plan "skirts" the ordination problem. It provides for Councils in Presbytery, Synod and General Assembly to include delegates selected by congregations, to be made up of an equal number of ministers, ordained elders and women. After the business session had ended, the women would retire, leaving a properly constituted presbytery court which could then ratify the Council's minutes, using the power of veto if necessary.

The Joint Clerk of the Assembly said the only reason for some agitation for the ordination of women as elders or ministers was so that they could have a voice in the Church business. "I believe," said the Rev. Louis Fowler, "that we have found a path over the mountains. . . The Church cannot continue to deny women their right to have a voice in its affairs, but I am unalterably opposed to their ordination as elders or ministers. I am all out for them to have an equal voice, however."

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Thrilling Numbers

"This year 40,000 refugees were resettled between April 1956 and May 1957 by the World Council of Churches." This was the thrilling statement made by Dr. Edgar H. S. Chandler, Director to the Division of Inter-Church Aid and Service to Refugees, to a recent meeting of the Division. He followed this, however, by telling that the caseload is still about 150,000. "The problem of uprooted peoples is the great single social problem of our time," he said. "The glamour has gone from the Hungarian frontier and the money is gone, but the refugees are still coming across, not many, but some."

Inter-church aid has provided Christians with the means for a wider and more Christ-like service," Dr. Ernest Payne, Vice-Chairman of the Central Committee, contended. "It has never been confined to coping with emergencies only. It has concerned itself with the whole life of the Church."

Union in the Air

Another denomination, the Protestant Reformed in the United States, has asked the Christian Reformed Church to appoint a committee to discuss the similarities and differences between the two. Congregations of the former, which has 17 groups over the country, four in Grand Rapids, split from the latter in 1924.

don't take a holiday from church

Three out of four Canadians will be off for their annual vacations during the next two months . . .

Saying "hello" to summer need not mean bidding "good-bye" to church . . .

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